Buddhist
Religion Studies

Class Six

National Curriculum and Textbook Board

হাত ধোয়ার সঠিক নিয়ম
১
পানি ব্যবহার করে সাবান দিয়ে ফেনা তৈরি করতে হবে
২
দুই হাতের পেছন থেকে আঙুলের ফাঁক পরিষ্কার করতে হবে
৩
দুই হাতের তালু এবং আঙুলের ফাঁক পরিষ্কার করতে হবে
৪
দুই হাতের আঙুল আলতোভাবে মুঠো করে ভালোভাবে ঘষতে হবে
৫
দুই হাতের বুড়ো আঙুল হাতের তালু দিয়ে ঘুরিয়ে পরিষ্কার করতে হবে
৬
এক হাতের পাঁচ আঙুলের নখ দিয়ে অন্য হাতের তালু ভালোভাবে ঘষতে হবে
৭
দুই হাতের কব্জি পর্যন্ত ভালোভাবে পরিষ্কার করতে হবে
৮
হাত ভালোভাবে ধুয়ে শুকনো পরিষ্কার কাপড় বা টিস্যু দিয়ে মুছে নিতে হবে

Developed by the National Curriculum and Textbook Board as a textbook according to the National Curriculum 2022 for Class Six from the academic year 2023

Buddhist Religion Studies

Class VI

(Experimental Edition)

Writers and Editors

Dr. Dilip Kumar Barua
Dr. Suman Kanti Barua
Dr. Arup Kumar Barua
Arifa Rahman
Anupam Barua
Utpal Chakma
Shipra Barua

Translated By

Surajit Roy Majumder
Ahmed Karim Hasnain
Rana Deb Barua

National Curriculum and Textbook Board, Bangladesh

Published by
National Curriculum and Textbook Board
69-70 Motijheel commercial Area, Dhaka-1000

[All rights reserved by National Curriculum and Textbook Board, Bangladesh]

Published: December 2022

Art Direction
Monjur Ahmed

Cover Design
Noor-E-Elahi

Illustration
Sajib Kumar dey
Rasel Rana

Graphics
Noor-E-Elahi

For free distribution by the Government of the People's Republic of Bangladesh

Printed by:

Preface

In this ever-changing world, the concept of livelihood is altering every moment. The advancement of technology, in accordance with knowledge and skill, has accelerated the pace of change. There is no alternative to adapting to this fast changing world. The reason is, the development of technology is at its zenith compared to any time in the human history. In the fourth industrial revolution era, the advancement of artificial intelligence has brought a drastic change in our employment and lifestyles and this will make the relationship among people more and more intimate. Varied employment opportunities will be created in near future which we cannot even predict at this moment. We need to take preparation right now so that we can adapt ourselves to that upcoming future.

Although a huge economic development has taken place throughout the world, the problems of climate change, air pollution, migrations and ethnic violence have become much more intense than before. The epidemics like COVID 19 has appeared and obstructed the normal lifestyle and economic growth of the world. Different challenges and opportunities have been added to our daily life.

Standing on the verge of these challenges and possibilities, implementation of sustainable and effective solutions is required for the transformation of our large population into a resource. It entails global citizens with knowledge, skill, values, vision, positive attitude, sensitivity, capability to adapt, humanity and patriotism. Amidst all these, Bangladesh has graduated into a developing nation from the underdeveloped periphery and is continuously trying to achieve the desired goals in order to become a developed country by 2041. Education is one of the pivotal instruments to attain the goals and there is no alternative to the modernization of our education system. Developing an effective and updated curriculum has become crucial for this modernization.

Developing and revising the curriculum is a regular and vital activity of National Curriculum and Textbook Board. The last revision of the curriculum was done in 2012. Since then, a lot of time has passed. The necessity of curriculum revision and development has emerged. For this purpose, various research and technical exercises were conducted under the supervision of NCTB during the year 2017 to 2019 to analyze the prevalent situation of education and assess the learning needs. Based on the researches and technical exercises, a competency-based incessant curriculum from K-12 has been developed to create a competent generation to survive in the new world situation.

In the light of the competency based curriculum, the textbooks have been prepared for all streams (General, Madrasah and Vocational) of learners for grade VI. The authentic experience driven contents of this textbook were developed in such a way that teaching learning becomes comprehensible and full of merriment. This will connect textbooks with various life related phenomenon and events that are constantly taking place around us. We hope that learning will be profound and life-long now.

Issues like gender, ethnicity, religion, caste, the disadvantaged and students with special needs have been taken into special consideration while developing the textbook. I would like to thank all who have put their best efforts in writing, editing, illustrating and publishing the textbook.

If any one finds any errors or inconsistencies in this experimental version and has any suggestions for improving its quality, we kindly ask them to let us know.

Professor Md. Farhadul Islam
Chairman
National Curriculum and Textbook Board, Bangladesh

Dear student

Name: _____

School: _____

Greetings of the New Year to you. Through this book you will get a number of beautiful and interesting experiences. Sometimes friends, sometimes parents, sometimes members of the family and sometimes classmates or teachers will be your companions when you get the experiences. Or, sometimes you will get those experiences by yourself. Then this book will be your sole companion.

However, do not forget to write down in this book what you learn or experience from it. And this book can be a resource book created by you.

Good wishes for you.

Index

Chapter One The Tripitaka	1 - 7
Chapter Two Religious Festivals and Rituals: Purnima (full moon)	8 - 22
Chapter Three Sila	23 - 37
Chapter Four Dana (Charity)	38 - 53
Chapter Five Four Noble Truths	54 - 69
Chapter Six Charitamala (Biographies)	70 - 77
Chapter Seven Jataka	78 - 83
Chapter Eight Sutra (Sutta) and Moral Verses	84 - 94
Chapter Nine Pilgrimage Sites and Historical Places	95 - 104
Chapter Ten Harmony: We all are for All	105 - 110
Glossary	111

Chapter One
The Tripitaka

After reading this chapter, we will be able to know:

- the source of basic principles of Buddhism: the Tripitaka (Tipitaka);
- the meaning of and introduction to the Tripitaka;
- the classification of the Tripitaka;
- the importance of reading the Tripitaka.

Buddhist Religion was preached by Gautama Buddha, the Great. People who follow and practise the religion of Buddha are called the Buddhists. The name of the holy book of the Buddhists is the Tripitaka (also Tipitaka). The term 'Tripitaka' is acombined word from 'Tri' and 'Pitaka'. The meaning of 'Tri' or 'Ti' is Three and 'Pitaka' means box, container, portion, chunk, shoulder, etc. Gautama Buddha preached Buddhism for about 45 years after attaining Supreme Enlightenment Buddhahood (Buddhatwa). This period of time, he delivered many religious sermons to his disciples and followers. Those sermons of Buddha got written dividing into three parts or Pitakas and were thus preserved; so they are called the Tripitaka. The three Pitakas are: Sutra (Sutta) Pitaka, Vinaya Pitaka and Abhidharma (Abhidhamma) Pitaka. The language of the Tripitaka is Pali since Gautama Buddha delivered his sermons in this particular language.

Participatory Task: 1

- Write down below what you know (preliminary idea) about your religious book:

[use extra paper if needed]

Participatory Task: 2

Individually or in pair find out the answer to the following question and write it down. Source of information: family, classmate, resource book, textbook, digital media, etc.What is the Tripitaka? Write down in your own words what you mean by the term the Tripitaka.

[use extra paper if needed]

Sutra (Sutta) Pitaka: Sutra Pitaka is the largest among the three Pitakas. The sermons Buddha preached through the Sutras are described in Sutra Pitakas. The basic principles of Buddhist religion are found in Sutra Pitaka. Sutra Pitaka is divided into five parts, such as, Digha (long) Nikaya, Majjhima (middle-length) Nikaya, Sangyukta (collected) Nikaya, Anguttara (numerical) Nikaya and Khuddaka (minor) Nikaya.

Vinaya Pitaka:The term Vinaya means rule, principle, discipline, law, rules and regulations, etc. Vinaya Pitaka consists of the rules and regulations of daily activities of the Bhikkhus and Bhikkhunis (nuns). It is said that as long as Vinaya Pitaka survives, the reign (Sasana) of Buddha or the Buddhism will not die. That is why Vinaya Pitaka is called the 'life force' of Buddhist principles. The role of Vinaya Pitaka is important in building principled life and spiritual development. Vinaya Pitaka is basically divided into five parts, such as, Parajika, Pachittiya, Mahavagga (Mahavarga), Chullavagga (Chullavarga), and Parivara Path.

Abhidharma Pitaka: The term 'Abhidharma' (Abhidhamma) is made by adding the prefix'abhi' to 'dharma'. Abhi means grave, deep, more, extra or subtle. Abhidhamma means great religion, or higher religion or subtle religion. The philosophical aspects of Buddhist religion are found in Abhidhamma Pitaka. The importance of Abhidhamma Pitaka is immense for gaining knowledge about the Buddhist religion and philosophy. Abhidhamma Pitaka is divided into seven parts: Dhammasangani, Vibhanga, Dhatukatha, Puggalapannatti, Kathavatthu, Yamaka, Patthana. The combination of these seven books is called 'Saptaprakarana'.

Participatory Task: 3

After reading the above passage, prepare a list of the books of the Tripitaka below (in pair or individually).

Sutra Pitaka	Vinaya Pitaka	Abhidhamma Pitaka
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.
5.	5.	5.
6.	6.	6.
7.	7.	7.

Participatory Task: 4

Carefully look at image 2 and identify the pictures of the books of the Tripitaka available in the library and write them below:

[use extra paper if needed]

Participatory Task: 5

From image 2, classify or divide the books of the Tripitaka that you have identified into Sutra, Vinaya and Abhidharma Pitaka:

Sutra Pitaka	Vinaya Pitaka	Abhidhamma Pitaka
1.	1.	1.
2.	2.	2.
3.	3.	3.
4.	4.	4.
5.	5.	5.

Participatory Task: 6 - Reading Books (Continued)

Read Yourself: Scan the QR Code below and from the website, read about the books of the Tripitaka and about their subject-matters. You can also read any books of the Tripitaka from your family or school library.

Importance of reading the Tripiaka

It is possible to know everything about Buddhist religion by reading the Tripitaka. You can learn thoroughly and exactly, specially, about Four Noble Truths, Noble Eightfold Path, Pratityasamutpada (cause and effect) theory, Dana (charity), Sila, Vabana (meditation), Parami, Sutra, religious rules and regulations and rituals in it. Moreover, you can get ideas about religion, philosophy, society, culture, arts, and literature of Buddha-era Indian subcontinent from the Tripitaka. Religious knowledge is enriched through the reading of basic principles of Buddhist religion. The reading of the Tripitaka enriches our moral and human qualities. It generates tolerance and the spirit of cooperation in us. This spirit encourages us to perform good deeds and acts of benevolence. For these reasons, the importance of reading the Tripitaka is immense. Therefore, we all should be sincere to gain knowledge of the basic aspects of Buddhism and to understand their importance.

Participatory Task: 7

In the light of your experience, write down the importance of reading the Tripitaka.

[use extra paper if needed]

Let us all read the Tripitaka together,

Let's build an honest and beautiful life.

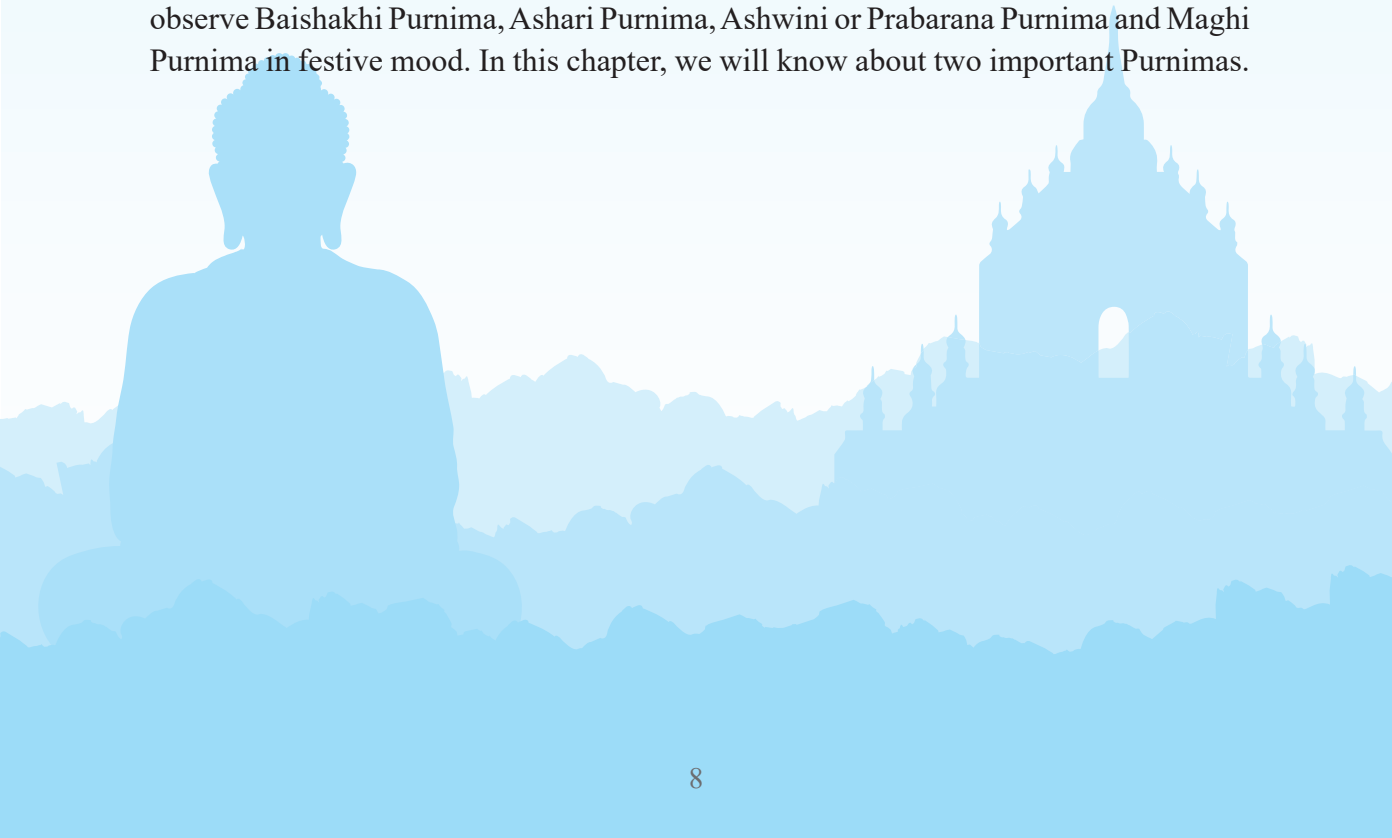
Chapter Two

Religious Festivals and Rituals: Purnima (Full Moon)

After reading this chapter, we will be able to know:

- various festivals and rituals of Buddhist Religion;
- names of important Purnimas;
- introduction to Buddha Purnima (Baishakhi Purnima);
- three important events in the life of Buddha that occurred during Buddha Purnima (Baishakhi/Vesaka Purnima);
- religious and social importance of Buddha Purnima;
- introduction to Ashari Purnima;
- three important events in the life of Buddha that occurred during Ashari Purnima;
- introduction to Varshabash (Vassavasa).

The Buddhists observe many religious festivals and rituals. Among them, Purnima, Kathina Chibara Danafestival and Ashta Parishkara Dana are remarkable. Usually twelve Purnimas are observed in twelve months. However, the Buddhists of Bangladesh observe Baishakhi Purnima, Ashari Purnima, Ashwini or Prabarana Purnima and Maghi Purnima in festive mood. In this chapter, we will know about two important Purnimas.

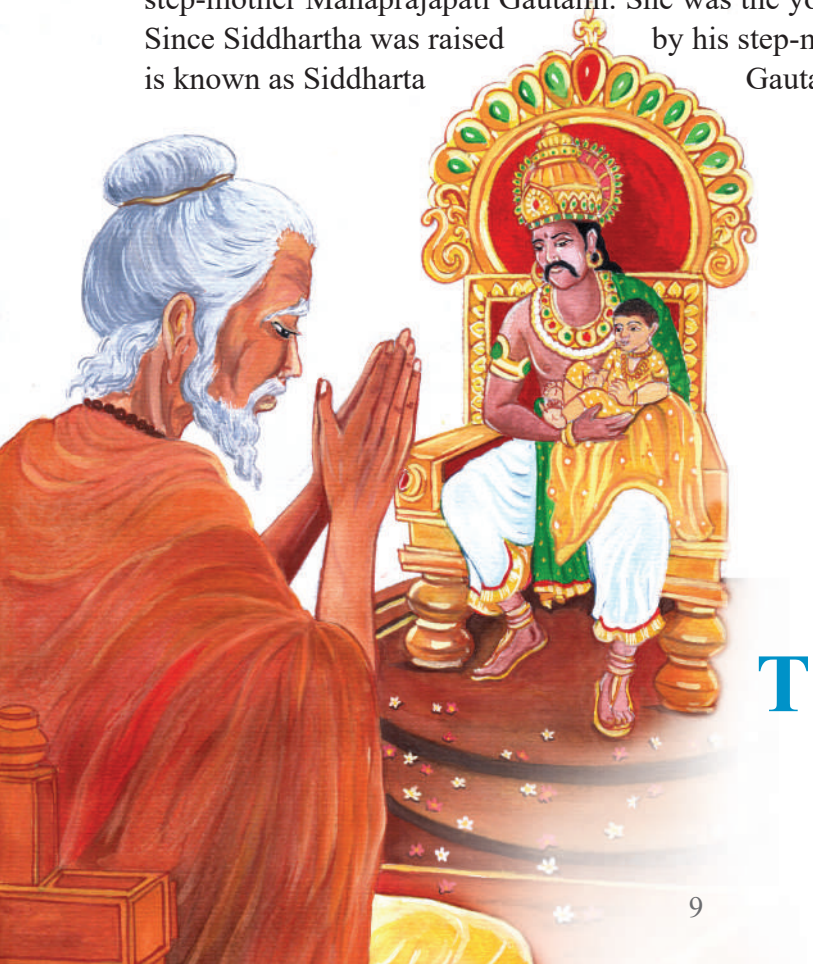


Buddha Purnima (Baishakhi/Vesaka Purnima)

Purnima Tithi (full moon) has a special relation with the life of great Gautama Buddha. A number of important events in his life occurred during the time of full moon. That is why full moon is very important to the Buddhists. Among the various full moons, the Baishakhi Purnima (Baishakhi full moon) is especially remarkable. At this full moon, three important events in the great life of Gautama Buddha took place. These are: Birth, attainment of Supreme Enlightenment (Buddhahood), and ultimate state of nirvana(Mahaparinirvana). That is why it is called the Full Moon Associated with Three Memories (Tri Smriti Bijorito Purnima). Baishakhi Purnima is known as 'Buddha Purnima' as three great events in Buddha's life took place during this time. Below is a short description of these three great events.

Birth

Two and a half thousand years ago, there was a kingdom called Kapilavastu. The king of this kingdom was Suddhodana and the queen was Mahamaya. On a full moon day of Baishakh (also Vesaka), a male child was born to them at the beautiful Lumbini Garden. The long cherished desire of the childless king and queen came to a fulfilment. So the child was named Siddhartha. Seven days after his birth, Siddhartha's mother queen Mahamaya died. Then the responsibility of raising Siddhartha was taken by his step-mother Mahaprajapati Gautami. She was the younger sister of queen Mahamaya. Since Siddhartha was raised by his step-mother Mahaprajapati Gautami, he is known as Siddharta Gautama.



The Prophecy of the Sage

Participatory Task: 8

Let us tell a story: Tell what you know about the birth of Gautama Buddha in the form of a story and write it below

[use extra paper if needed]

Buddha in meditation

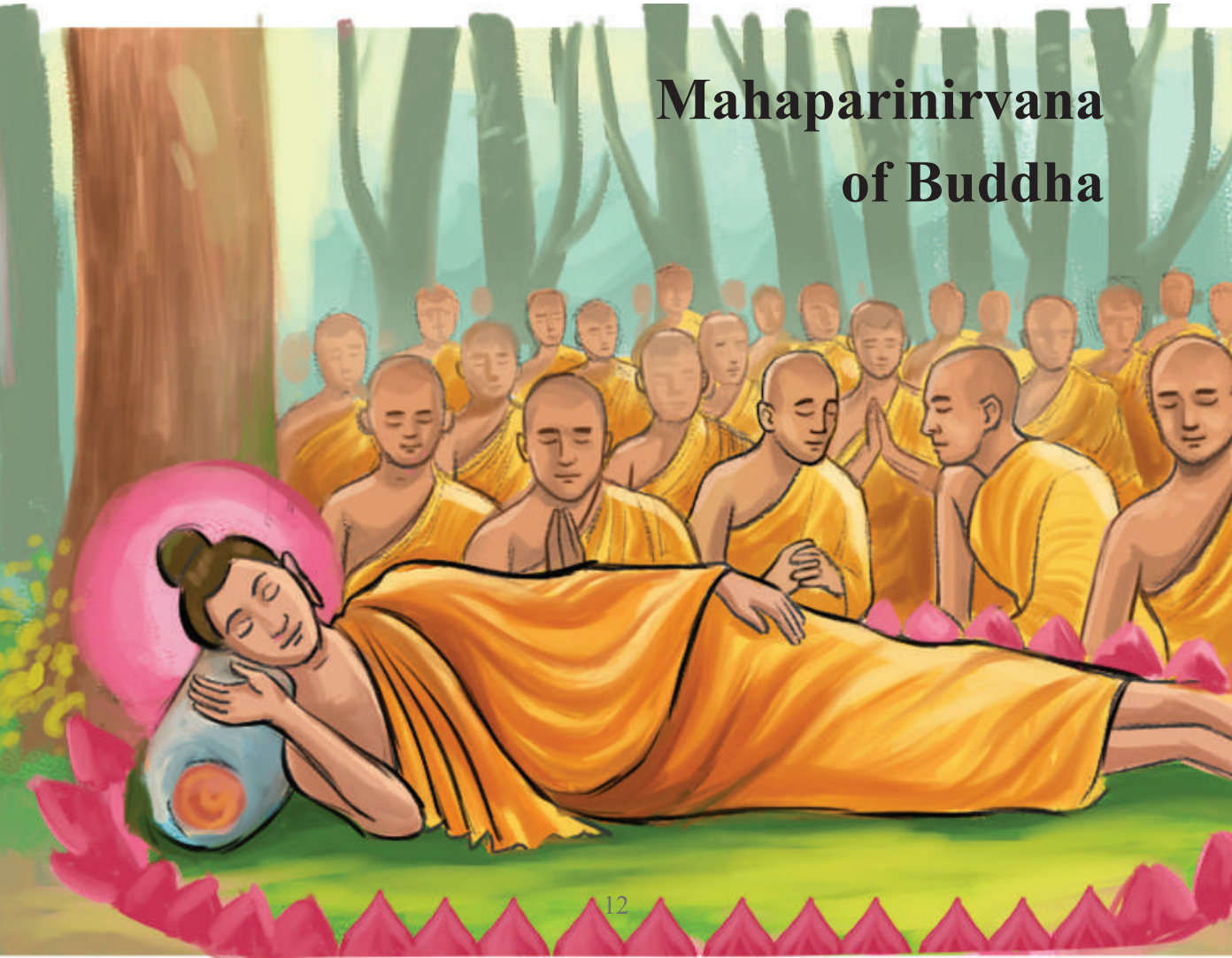
Attainment of Supreme Enlightenment (Buddhahood)

Despite living in a royal environment, Siddharta was always absorbed in deep thoughts. He used to think about the welfare of animals and humans. Thinking about the salvation of people from sorrow, he often remained absorbed in meditation. Seeing him uninterested in royal luxury, the king and the queen became much worried. Consulting his ministers and advisers, the king got Siddhartha married to princess Yasodhara of Debadaha town. Still Siddhartha's attitude did not change. Travelling around the kingdom, Siddhartha encountered the Char (four) Nimmittas: an old man, an old man in infirmity, a dead body, and anascetic. Observing the four Nimmittas, a mood of renounce grew in him. He accepted the life of an ascetic (Sannyasi) leaving the throne, royal luxury, wife, son and parents. Afterwards, he underwent religious rigour for six years. Attaining Supreme Enlightenment or Buddhahood (Buddhatwa) at the age of 35, Siddhartha became famous in the world as 'Gautama Buddha'.

Mahaparinirvana (Ultimate Nirvana/Nibbana)

After attaining Buddhahood (Buddhatwa), he preached religion for long 45 years for people's welfare. During preaching, he would say to people: the world is full of suffering; there are reasons behind this suffering; there is an end to this suffering, and there is also ways to end this suffering. As a way to end suffering, he taught Noble Eightfold Paths (Arya Astangik Marga).He also taught as to why human beings are reborn again and again and why they suffer. In his Cause and Effect (Pratityasamutpada) theory, Buddha indicated the cause of rebirth and suffering. After preaching religion for a long time, he attained the Ultimate Nirvana-after-death (Mahaparinirvana) at the age of eighty at the foot of a twin Shaal tree in Kushinara.

Birth, Attaining Buddhatwa, and Mahaparinirvana- these three major events in the life of Buddha took place in the openness of nature. Nature, thus, had a special relationship with the life of Buddha. He loved nature very much and wanted to stay always in touch with nature. For this reason, we should love nature and take care of nature.



Participatory Task: 9

Write down why Baishakhi Purnima is called Buddha Purnima (Pair or Individual task).

[use extra paper if needed]

Religious and social significance of Buddha Purnima

Buddha Purnima is the biggest religious festival of the Buddhists. The Buddhists celebrate this day with due dignity and festivity. In Bangladesh, it is a public holiday. The United Nations declared this day as 'Vesak Day'. Different countries of the world also observe this day along with the United Nations.

Day long programmes are chalked out in each Buddhist temple across Bangladesh on Buddha Purnima. The temples are decorated and lighted colourfully. Different flowers, herbs, colourful papers and cloths are used to decorate temples. Buddha Puja is arranged in each house and temple in the morning. Devotees of all ages go to temples and participate in Buddha Pujain presence of Bhikkhu Sangha.The Buddhists formallyacceptPancasila (five precepts) andAstasila(eight precepts). Programmes on religious discussion and cultural functions are arranged in temples. Some temples arrange, recitation of Sutras, recitation of Gatha (Pali verses), sports and cultural competitions. Different temples and monasteries and social organisations publish wall magazines and booklets. These wall magazines and booklets highlight the life of Buddha, his preaching and other social welfare issues. Fairs sit in the surrounding areas of temples on this occasion. Everyone puts on new dress on this day. Delicious dishes are prepared at homes. People exchange visit to one another. People of other faiths also come to visit andthey also exchange greetings. They also participate in the festivityof temples. All these deepen social harmony and brotherhood.

'Religion is individual but celebration is universal'---this concept strengthens the social relations among people of all religions. His Excellency the President, Honourable Prime Minister, the Cabinet and other national institutions arrange to exchange greetings on this day. Friends, relatives and all regardless of race, religion and caste exchange greetings through cell phones and Facebook, etc. Special supplements are published by the dailies. Special programmes are broadcast in different media including television, radio etc. Thus through the participation of all, Buddha Purnima has become the biggest religious and social festival of the Buddhists.

Participatory task: 10

Make a flow chart of the religious and social significance of the Buddha Purnima (pair or individual task).

Ashari Purnima

The importance of Ashari Purnima is immense to the Buddhists. Three great events in the life of Buddha took place in the full moon day of Ashara. These are –Siddharta's conception in mother's womb, leaving home in renunciation, and the first preaching of his religion after attaining Buddhahood. These three great events are briefly described below.

Buddha's Conception in mother's womb (Pratisandhi)

Pratisandhi means Buddha's conception in her mother's womb. On Ashari Purnima, Siddharta appeared as an embryo in his mother's womb. There is a story about it. One night Queen Mahamaya dreamt a sweet dream. She dreamt that four famous gods came and carried her on a beautiful couch to the lake named Anovatapta. The gods bathed the queen in the sweet-scented cool water of the lake and laid her on a golden couch. After that, a white elephant walked round the couch of the queen. The elephant had a white lotus in its trunk. It inserted the lotus into her stomach. The queen was thrilled in joy. That was the full moon night of the Ashari Purnima. In the morning, the queen got up from bed and described the beautiful dream to the king. The king called all the royal astrologers and wanted to know the meaning of the dream. They analysed the dream and said to the king, 'Your Majesty! We have a good news. Queen Mahamaya is going to have a baby son. A great man will appear in the Sakya dynasty. He will show the path of salvation from all sufferings.'

Renunciation

With the passage of time, young Siddhartha grew into an adult. Travelling around the kingdom, he came to a realisation about the end of life by witnessing infirmity, disease, death and an ascetic or monk. He realised that infirmity, disease and death are full of suffering whereas the life of an ascetic is happy. That is why he decided to leave home as an ascetic in renunciation for seeking the way of salvation from sufferings. At that time, he got the news that a male child had been born to them. However, Siddhartha got worried hearing the news rather than becoming happy. He thought that he would be caught in a bondage of illusion (Maya) with his son. That night, he took the decision of leaving home in renunciation. Afterwards, he left with the charioteer Chandaka on a horse called Kanthaka. That night was the Ashari full moon. This event of Siddhartha's renunciation is known as 'Mahabhinishkramana'.

Preaching of Religion

After the Supreme Enlightenment (Buddhahood), Gautama Buddha decided to preach his new religion and for this, he went to a place named Rishipatan Mrigadaba. There were five ascetics who were once the companions of Buddha's monastic life. These five ascetics were Kondinya, Bappa, Bhaddiya, Mahanama,and Ashwajita. At the full moon day of Ashari Purnima he preached his new religion to them for the first time. They were the first initiated monks (Bhikkhus) of Buddha. They are known as 'the Five Disciples' in the history of Buddhism. In Buddhist literature, the first religious preaching of Buddha is known as 'Dharma Chakrapravartana'.

As these three great events – Buddha's conception in her mother's womb, renunciation, and first religious preaching happened during the full moon day of Ashara, the Buddhists observe this day with great festivity. Like Buddha Purnima, this festival also begins at dawn. Buddhists temples get festive with different day-long activities. People of all ages go to temples in the morning. With pure mind, the devotees perform Buddha Puja with different offerings. They get initiation into Pancasila and Astasila. The Bhikkhus give sermons on the importance of following the life and the teachings of Buddha. At noon, all practise meditation. In the evening, evening prayers with candles (Pradeep Puja), Buddhist devotional songs (Kirtana), religious discussion and cultural programmes are arranged in the temples. In many Buddhist temples, meditation is practised for about three months. That is why this Purnima is very important as a religious and social festival.

Varshavasa

From the full moon day of Ashara to the full moon day of Ashwin, Bhuddisht Bhikkhus stay inside the temple. That time, they practise Sila (moral conduct), Samadhi (meditation) and Progya or Projna (wisdom). This three months staying in the temple is known as Varsavasa (passing the Monsoon or rainy season). At the full moon day of Ashara, the Bhikkhus practise Varshavasa according to regulations of Vinaya. The ordinary non-monastic people remain busy in Dana (charity), Sila (moral conduct) and Vabana (meditation).They also perform Uposatha (fasting) on Purnima, Astami and on Amavasya (the new moon). Being aware of right action (Kushala Karma), both Bhikkhus and ordinary devotees engage in right actions. After three months, Varshabasa comes to an end on Ashwini Purnima. During Varsabasa, Bhikkhus discuss their virtue and vice and error and mistakes. They swear to forsake their imperfections and accept the good virtues. In Buddhist literature, this process of purification is known as Pravarana.

There is a great importance of the teachings of Pravarana in every stage of our family, society and country. There will be no violence and enmity if we can identify our flaws and correct them accordingly. Thus, the sense of amity and love will grow among us.

Participatory task: 11

Describe your experience of celebrating Buddha Purnima and Ashari Purnima and write it below.

[use extra paper if needed]

Participatory task: 12

Let us discuss the topics below in the class or think yourself on these to explore and collect information.

The topics:

1. What is the Tipitaka?
2. The importance of the Tipitaka.
3. What are Buddha Purnima and Ashari Purnima?
8. What is background of these two Purnimas?

[use extra paper if needed]

Participatory task: 13

Make a poster of the Tipitaka, the holy book of the Buddhists, of fundamental issues of Buddhism, and religious rituals of the Buddhists (pair work, group work, or do it yourself).

Instruction: Use available recycling materials in your area to make the poster.

Participatory task: 14

Show the prepared poster and present the poster in pair. If there is no arrangement for presenting the poster in the class, make it yourself and share it with your classmates and the teacher.

Participatory task: 15

Form a group: Form a group consisting of 4-5 members.

Instructions: Groups should be formed including both boys and girls. Make a wall magazine in group using images and flowcharts covering the following topics.

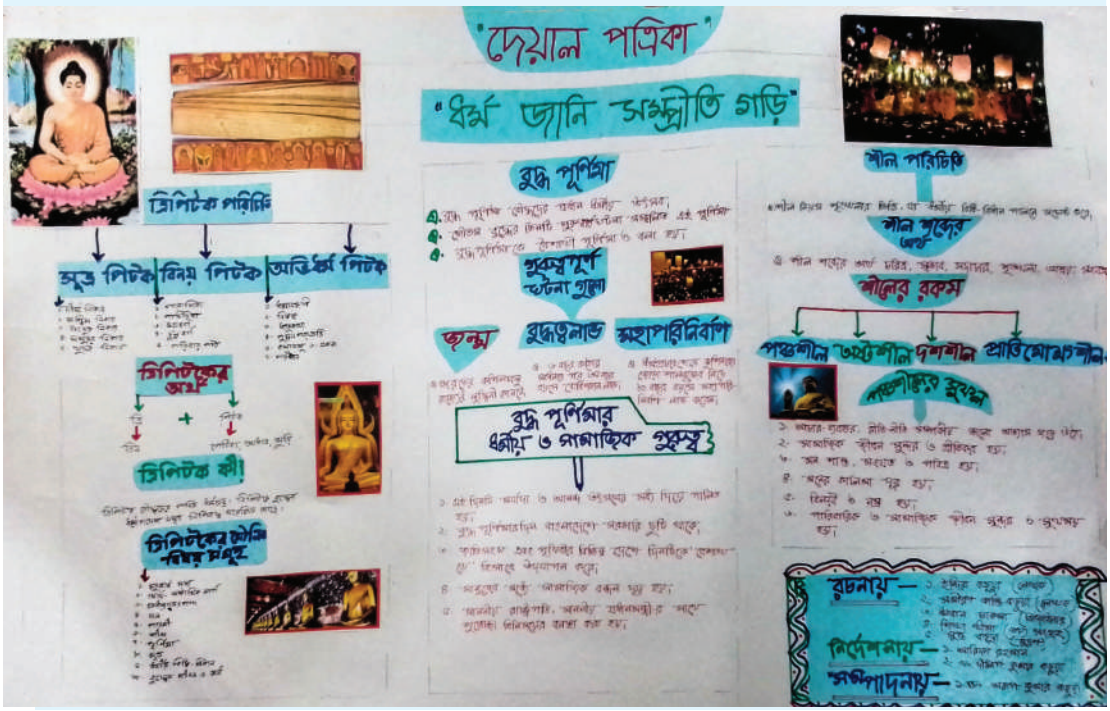
Topics:

1. Introduction to the Tripitaka and its importance;
2. Fundamental issues and rituals such as, Purnima, Dana (charity), Four Noble Truths, Sila, etc.;
3. Stories about the Tripitaka which are associated with Buddha's life events, and fundamental issues of Buddhism.

Participatory task: 16

Uncover your prepared wall magazine on the specific day scheduled by the teacher. Demonstrate the subjects of the wall magazine to the classmates and to the guests.

Specimen of the wall magazine:



Participatory task: 17

Write your opinions in the table below regarding the experience you had had while making the wall magazine, and share the table with your teacher.

Experience based learning activities: Enhancing interest through wall magazines	
Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	
Areas of further improvements (suggestions)	

Reflection: Have we completed all the tasks of the list given below? If yes, put a star mark (*) in the 'Yes' column, and if no, put a cross sign (×) in the 'No' column:

Number of participatory tasks	Task completed	
	Yes	No
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		
11		
12		
13		
14		
15		
16		
17		

Let's participate in every festivity
And build up harmony and solidarity.

Chapter Three

Sila

- Introduction to Sila (precepts);
- Importance of practising Sila;
- Prayer for Pancha Sila;
- Types of Sila;
- Rules of taking Pancha Sila (five precepts);
- The merits of observing Pancha Sila.

Participatory task:18

Activities out of the class: Observe your religious rituals and festivals, their rules and practices and make a list of them.

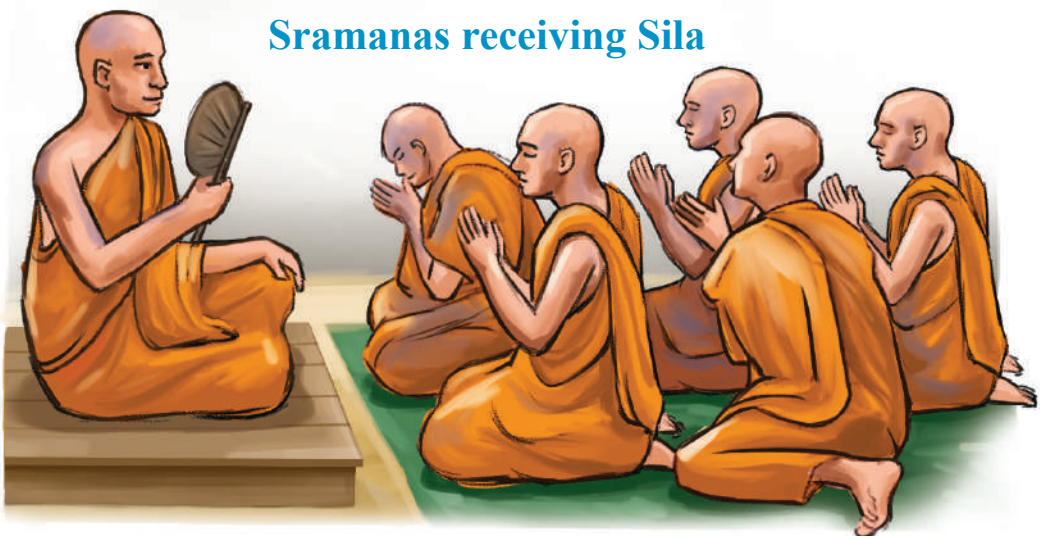
[use extra paper if needed]

Introduction to Sila

Sila or the precept is the foundation of the rules and discipline and it inspires us to obey them. In Buddhism, more emphasis has been put on the rules and disciplines. So the followers of Buddhism should sincerely practise Silas. Sila means character and good conduct. It has other meanings too, such as, refuge,self-control, discipline, conformity, etc. In Buddhism, physical, speech and psychological control are known as Sila. It is compulsory to observe Sila to form a moral life. Gautama Buddha puts importance on the practice of Sila to build up a good moral character. By following the precepts of Gautama Buddha, we can practise morality in our daily life. All the great men in the world are Silavana (practiser of Silas).

There are many types of Silas (precepts) in Buddhism, namely Pancasila, Astasila/ Atthasila, Dasasila, and Patimokkha Sila. Among them, the non-monastic ordinary devotees follow Pancasila or five precepts. But the ordinary devotees who have taken Uposatha (fasting) are to observe Astasila or eight precepts. That is why, Astasila is also called Uposatha Sila. The Sramanas (novice male monastics) follow the Dasasila or ten precepts. So, Dasasila is also known as Prabrajjasila/Pabbajjasila or Sramanna Sila. The Bhikkhus observe Patimokkha Sila.

Sramanas receiving Sila



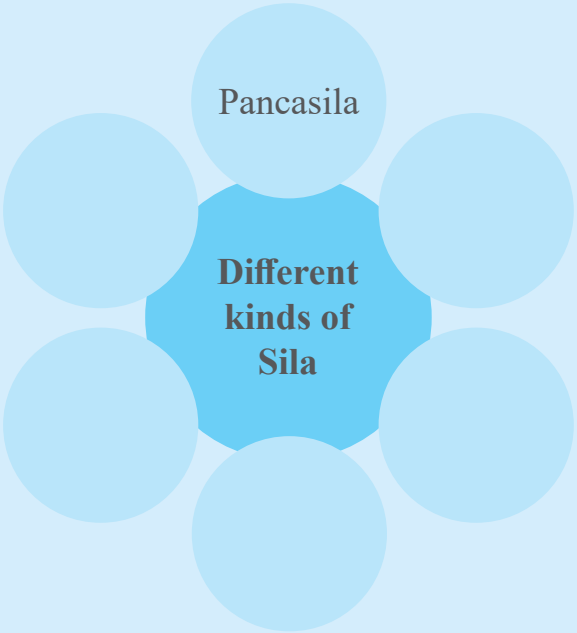
Participatory task: 19

Have you ever seen anyone at home or at your neighbourhood to take and observe the Silas or precepts? Describe your experience.

[use extra paper if needed]

Participatory Task: 20

Think about different kinds of Silas (precepts) and fill in the following flow chart with them. Share the flow chart with others in your classroom or show your flow chart to the class.



The necessity of practising Silas (precepts)

The 'Sila' is one of the most important rules to follow in Buddhism. Therefore, 'Sila' is called the origin of all noble deeds. Silas are precious wealth of human life. Without observing the Silas, it is not possible to guide and control oneself. By practicing Silas, we can live a fair and moral life. Unless we observe Silas, we lose our sense of justice, rationality, and intelligence. It is very difficult for a bad person to shake off his or her bad habits. The practisers of Silas do not get involved in immoral actions. For self-welfare and people's welfare, there is nothing better than the practice of Silas. The practice of Silas gives us a cool mind. In a cool mind, we can keep away from all sorts of immoral acts. So we must grow a regular habit of practising Silas. The practicing of Silas gives more peace and discipline in family, as well as, increases mutual harmony and ties. It grows awareness of properly performing social and official responsibilities and duties. Whatever is good, true and beautiful is embedded in Silas. Whoever has become noble must have practised Silas. Therefore, the necessity of practicing Silas is immeasurable.

Participatory task: 21

Think about the necessity of Silas, discuss it with your classmate and write down your thoughts below.

Pancasila (five precepts)

Daily practicable Silas (precepts) followed by the non-monastic general Buddhists are known as Pancasila. As it is observed daily, Pancasila is also called Daily Practicable Precepts. There are no specific time and place to observe the five precepts. They can be practised always and everywhere.

The first Sila teaches us to refrain from killing living beings. Everyone loves his or her own life. Therefore, one should not hurt and kill other living beings. The first Sila not only teaches us to refrain from killing living creatures but also advises us not to do any harm to any creature directly or indirectly. This Sila motivates us to protect all living beings regardless of small to big, mean to great, visible to invisible.

The second Sila prohibits us from taking other people's unoffered possessions or goods without the owner's permission. Taking other people's possessions without the owner's permission is a social crime for which one has to undergo legal punishment and lose good reputation. The family also suffers for that. Therefore, everyone should refrain from the tendency of taking unoffered or unpermitted things.

We should not take our classmate's books, exercise books, pens, pencils etc. without their permission. The second Sila of Pancasila not only keep people refrained from taking unpermitted possessions but also teaches us to lead a life with honest earnings. It also motivates us to lead a greedless life.

The third Sila teaches us not to behave inappropriately (adultery) with anyone regardless of genders. We should show respect to all regardless of class, profession and gender as we do to our brothers and sisters. Thus the third Sila encourages humans to live a life with self-restraint and moral values. As a result, familial and social life become disciplined and secured.

The fourth Sila teaches us to refrain from telling lies. Everybody hates, dislikes, and disbelieves liars. Liars are always criticised. This Sila teaches us to refrain from telling harsh, unpleasant, obscene, foul, and baseless words, as well as from defaming others and concealing the truth. Thus, human mind remains pure.

The fifth Sila teaches us to abstain from taking all sorts of alcoholic and narcotic drugs. Those narcotics affect our thinking capacity. They delete our conscience, intelligence and our sense of good and bad. Thus, they spoil our health, morality, wealth and honour. An addict harms other people by getting involved in sinful actions. Even he or she may die untimely due to incurable diseases. Nobody likes addicted persons. They lead a hellish life all through. Nobody respects them in family and in society. They suffer physically and mentally as long as they live. Smoking is also a kind of addiction which is harmful to health.

The functions of Pancasila can be performed in three ways; for example, by doing own, getting done by others and letting others do. In this way, refraining from five sinful actions is the substance of Pancasila (five precepts).

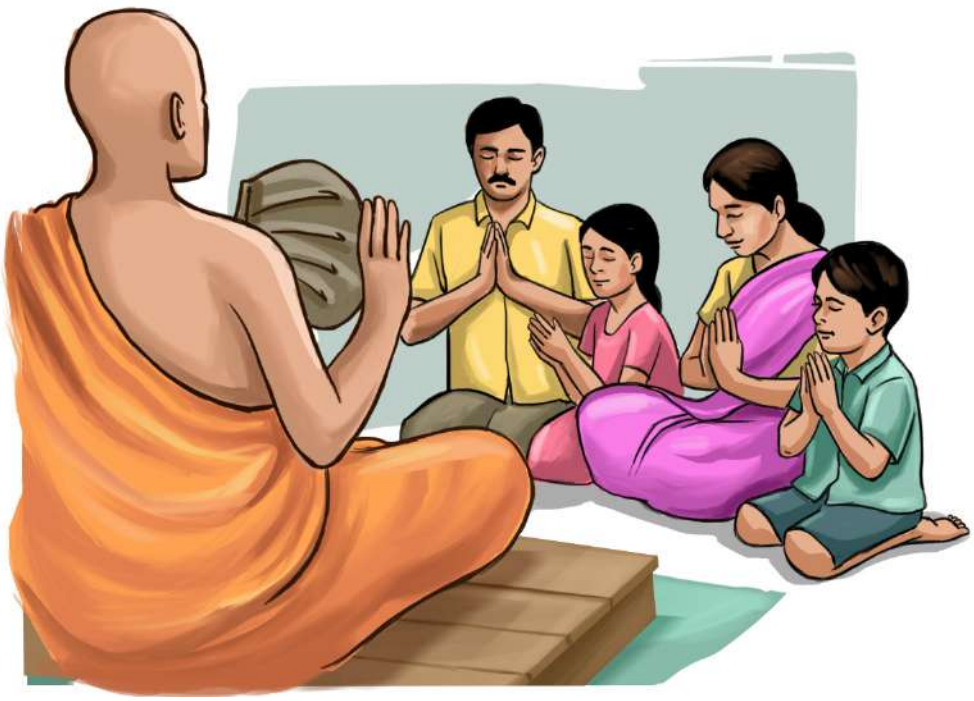
Rules of taking Pancasila (five precepts)

Pancasila can be taken at home or, as regular, at temples or monasteries. Before taking Pancasila, one has to have a wash properly and put on clean clothes. Thus the taking of Pancasila brings peace of mind. One has to kneel down with folded hands while taking Pancasila

Participatory task: 22

Act out the process of taking Silas or, draw a picture on the process of taking Silas below.

Receiving Pancasila



Prayer for Pancasila (five precepts)

To formally accept the five precepts, one has to pray for this to the Bhikkhu. The prayer in Pali is given below:
Okasa aham bhante tisaranenasaha Pancasilam dhammam yachami, annuggaham katva silam detha mey bhante.
Dutiyampi, Okasa aham bhante tisaranenasaha Pancasilam dhammam yachami, annuggaham katva silam detha mey bhante.
Tatiyampi, Okasa aham bhante tisaranenasaha Pancasilam dhammam yachami, annuggaham katva silam detha mey bhante.
It is necessary to know that when a single person prays, 'Aham' is used and 'Mayam' is used if there is more than one person is involved.

Translation in English:

O Bhikkhu, give me permission (at your convenience). I am praying for Pancasila (five precepts) along with Tisarana. O Bhikkhu, please give me Pancasila.
For the second time, O Bhikkhu, give me permission (at your convenience). I am praying for Pancasila (five precepts) along with Tisarana. O Bhikkhu, please give me Pancasila.
For the third time, O Bhikkhu, give me permission (at your convenience). I am praying for Pancasila (five precepts) along with Tisarana. O Bhikkhu, please give me Pancasila.
Bhikkhu: Yamahang vadami tang vadetha (Repeat exactly as I say).
The receiver of Sila: Ama Bhante (yes, Bhante, I do)
Bhikkhu: Nama tassa bhagavata arahato sammasamBuddhssa (I am paying tribute to the Arahant Sammyak Sambuddha).
The receiver of Sila: Nama tassa bhagavata arahato sammmasamBuddhssa (Three times).
Then the Bhikkhu will ask to take Trisarana (Tisarana) and the receiver/s will repeat after the Bhikkhu

Trisarana

Buddham Saranaam gacchami (I am taking refuge in Lord Buddha)
Dhammam Saranaam gacchami (I am taking refuge in Dhamma)
Sangham Saranaam gacchami (I am taking refuge in Sangha)
Dutiyampi, Buddham Saranaam gacchami (I am taking refuge in Lord Buddha),
Dhammam Saranaam gacchami (I am taking refuge in Dhamma),
Sangham Saranaam gacchami (I am taking refuge in Sangha)
Tatiyampi, Buddham Saranaam gacchami (I am taking refuge in Lord Buddha),
Dhammam Saranaam gacchami (I am taking refuge in Dhamma),
Sangham Saranaam gacchami I am taking refuge in Sangha)

Bhikkhu: saranagamanang sampannang (taking refuge is completed)

One who desires Sila: Ama bhante (yes, Bhante) Now the Bhikkhu will offer Sila and, receivers of Sila will repeat after him.

Participatory task: 23

Let us take the oath of practising Pancasila. We will take the oath of observing Sila collectively. Your teacher will make you read out the oath.

Pancasila (five precepts) in Pali

Panatipata veramani sikkhapadam samadiyami.

Adinnadana veramani sikkhapadam samadiyami.

Kamesu micchacara veramani sikkhapadam samadiyami.

Musavada veramani sikkhapadam samadiyami.

Sura-meraya-majja pamadatthana veramani sikkhapadam samadiyami.

English translation of Pancasila

I undertake Sila precept to refrain from killing living creatures.

I undertake Sila precept to refrain from taking that which is not given.

I undertake Sila precept to refrain from sexual misconduct.

I undertake Sila precept to refrain from incorrect speech/telling lies.

I undertake Sila precept to abstain from intoxicating drinks and drugs.

The merits of practising Pancasila

There are many merits of practising Pancasila. If some good habits of manners and customs are mastered in childhood, our social life becomes beautiful and pleasant. Similarly, if Pancasila is practised, the mental condition of a person improves and mental impurities are removed. The mind becomes calm and restrained. Besides, Pancasila makes people restrained in speech and modest and polite in behaviour. It encourages honest efforts by refraining us from immoral and evil actions. In reference to Sila, Buddha said that the fragrance of flowers only blows windward and not against it. But the praises of a Silavana (practiser of Sila) person blow both windward and against the wind. That means, praises and good reputation always spread around. Evil deeds like killing, theft, adultery, telling lies and taking drugs etc. corrupt human life. A corrupt person causes many kinds of disorder in family and society. On the other hand, a Silavana person remains restrained from all sorts of evil deeds. As a result, their family and social life become beautiful and happy. Therefore, all should practise Pancasila.

Participatory task:24

Make a pair and reflect on the answers to the questions written in pairs. Present your thoughts and reflections to the class.

Do you take and observe Silas?

What type of change does the practice of Silas bring in your life?

[use extra paper if needed]

What changes may the practice of Silas bring in the society?

[use extra paper if needed]

Participatory task :25

Write in your exercise book what sort of religious activities you have practised and observed in the last few days (individual task).

[use extra paper if needed]

Participatory task: 26

Do it yourself: Make a work plan to practise some humane qualities and moral activities in family and in society. Keep record, whether you are doing the task according to the work plan or not, with the help of the tables/charts given below. Put star mark (*) beside the tasks you have done. Ask your guardians to assess your work and also do a self-assessment. Note down the data of both the assessments in the tables given below. Put down the data of teacher's assessment in the following table too.

Assessment table of practising human qualities and moral activities and of activeness in the class: Student's assessment

Personal level				
Field/ week	Maintaining cleanliness	Tolerance (Ability to tolerate)	Cooperation	Compassion (feeling for others)
1st				
2nd				
3rd				
4th				
Family level				
Field/ week	Respect towards parents	Obeying orders of elders	Being responsible towards younger people	Cooperation with others
1st				
2nd				
3rd				
4th				
School level				
Field/ week	Being polite to teachers	Being responsible to classmates	Being sincere to duties	Being respectful to all
1st				
2nd				
3rd				
4th				
Practice of Pancasila				
Field/ week	Refraining from killing living beings	Refraining from telling lies	Refraining from taking unoffered and unpermitted possessions of other owners or theft	Refraining from human abuse in terms of gender or adultery
1st				
2nd				
3rd				
4th				

Assessment table of practising human qualities and moral activities and of activeness in the class: Teachers' assessment

Personal level				
Field/ week	Maintaining cleanliness	Tolerance (Ability to tolerate)	Cooperation	Compassion (feeling for others)
1st				
2nd				
3rd				
4th				
Family level				
	Respect towards parents	Obeying orders of elders	Being responsible towards younger people	Cooperation with others
1st				
2nd				
3rd				
4th				
School level				
	Being polite to teachers	Being responsible to classmates	Being sincere to duties	Being respectful to all
1st				
2nd				
3rd				
4th				
Practice of Pancasila				
	Refraining from killing living beings	Refraining from telling lies	Refraining from taking unoffered and unpermitted possessions of other owners or theft	Refraining from human abuse in terms of gender or adultery
1st				
2nd				
3rd				
4th				

Assessment table of practising human qualities and moral activities and of activeness in the class: Guardian's assessment.

Personal level				
Field/ week	Maintaining cleanliness	Tolerance (Ability to tolerate)	Cooperation	Compassion (feeling for others)
1st				
2nd				
3rd				
4th				
Family level				
	Respect towards parents	Obeying orders of elders	Being responsible towards younger people	Cooperation with others
1st				
2nd				
3rd				
4th				
School level				
	Being polite to teachers	Being responsible to classmates	Being sincere to duties	Being respectful to all
1st				
2nd				
3rd				
4th				
Practice of Pancasila				
	Refraining from killing living beings	Refraining from telling lies	Refraining from taking unoffered and unpermitted possessions of other owners or theft	Refraining from human abuse in terms of gender or adultery
1st				
2nd				
3rd				
4th				

Participatory task: 27

Write down your experience of making work plan and practising human qualities in the tables below and then share it with your teacher.

Feedback chart of concept, personal work plan and its learning activities (for students)	
Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	
Areas of further improvements (suggestions)	

Reflection: Have we completed all the tasks of the list given below? If yes, put a star mark (*) in the 'Yes' column and if no, put a cross sign (×) in 'No' column.

Number of participatory tasks	Task completed	
	Yes	No
18		
19		
20		
21		
22		
23		
24		
25		
26		
27		

Let's observe the Silas (precepts) together and build up a moral and human life.

Chapter Four

Dana (Charity)

After reading this chapter, we will have ideas about

- What Charity (Giving in donation) is;
- types of Charity;
- characteristics of Charity in Buddhism;
- stories of Charity;
- Buddha's advice about Charity and its merits.

What is Charity?

Charity is a human virtue. It is a kind good deed that human beings perform. Usually charity denotes the act of giving selflessly and unconditionally. Charity is not done with a view to getting returns. That is why those who practise charity for the benefit of others are regarded as great human beings in society. Things that can be given away as charity include: food, water, clothes, medicine, educational materials, organs of the body, blood, house, Viharas (temples), schools, hospitals, bridges, religion, knowledge, services, etc. Good charity includes giving food to the hungry, clothing to the unclad, medicines to the poor patients, educational materials to poor students and organs or blood to the limbless. Humans sacrifice materials of their own enjoyment for the benefit of others. That is why another name for charity is sacrifice. Buddha during his life of Bodhisattva did various kinds of charitable work and thus fulfilled his Parami. It is not possible to attain Nirvana without fulfilling the Parami through charity. The significance of charity is huge in Buddhist religion. So we should also practise charity.

Participatory Task: 28

Attach or draw yourself a picture of religious charity.

Participatory Task: 29

Make a list of things that you have donated (individual task).

[use extra paper if needed]

Pindacarana of Bhikkhus

Types of Charity

According to Buddhist religion, anything can be donated at any time to the appropriate person. Charitable activities can be done individually or collectively. In this respect, there are customary and religious types of charity in Buddhist religion. These are: *Pinda* Dana, *Sangha* Dana, *Asta Pariskara* Dana, *Kalpataru* Dana, *Kathina Cibara* Dana, etc. A short introduction to *Pinda* Dana is given here.

Pinda Dana (Alms Giving)

Pinda Dana falls into the category of everyday Dana by the Buddhists. '*Pinda*' means food or eatables. The Buddhist monks with their alms bowl gather in front of the general Buddhist houses in order to collect their daily food. At this time, the Buddhist people respectfully put food stuff on the bowls. This is called *Pinda* Dana. The monks eat their collected *Pinda* or food returning to the Vihara. This custom began from the time of Buddha and continues till now. There are two more methods of *Pinda* Dana. Those are: Pinda *Dana* in turns and *Pinda* Dana inviting monks to the residence.

Pinda Dana in Turns: In some areas or villages, the donors arrange for alms giving in turns at the Viharas for the monks and Sramanas. In this system the ordinary devotees, on a particular day, donate food to the monks and Sramanas going to the Viharas. This alms giving in turns is known as Soaing.

Pinda Dana (Alms Giving) by Invitation: Pinda Dana by invitation denotes giving alms to the monks and Sramanas by inviting them to houses. This alms giving is done by the Buddhists for their own worldly well-being or for the well-being of their dead relatives in the afterworld. The monks, receiving the alms, pray for the well-being of ordinary devotees' living and dead relatives by reciting Sutras with Pancasila (five precepts). This custom of inviting monks to the households is called Fung.

The Buddhists of Bangladesh give alms in one or all the above mentioned ways. The children with their family participate in alms giving spontaneously. In this way the spirit of charity grows in them. In this way they learn to give necessary food to the needy, the Bhikkhus, along with hungry animals.

In Buddhism, giving of immaterial things is also in practise along with formal donation of material things. Such immaterial Danas are assisting in work, imparting knowledge, Maitri/Metta Dana, wishing good luck, Punna Dana, etc.

Donating Cibara to a Bhikkhu

Participatory Task: 30

Give some examples of charity (Dana) in family or society that you have seen. (Individual or Group Work)

- ★
- ★
- ★
- ★
- ★
- ★

Characteristics of Charity (Dana)

In Buddhist religion, only donating something selflessly cannot be regarded as Dana. Three things must be considered with regard to Dana, such as, Material (Bastu) Possession, Mind (Chitta) Possession and Receiver (Pratigrahak) Possession.

Material Possession

According to Buddhism, honestly earned possessions should be donated. That means, it has to be considered whether the donated object was earned honestly. Objects or money earned honestly are called material possession. So, objects or money earned in a dishonest way should not be donated.

Mental (Chitta) Possession

The term Chitta means 'mind'. In Buddhist religion, the spirit of charity has to be first aroused in the mind along with benevolent thoughts. It is a must to feel contentment, complacency and pleasure before, during, and after the act of donation. Charity should be done after becoming free from greed, envy, and attachment. The condition of the mind during charity activities is called Mind (Chitta) Possession.

Receiver (Pratigrahak) Possession

In Buddhist religion it is required to consider the nature of the receiver of the donation. It is because the result of charity depends on the purity of character of the receivers. In other words, the receiver of the donation must be a good person and the donated object should be necessary to the receiver. Donation without consideration may bring opposite results. For instance, if a cruel robber is donated money, he or she may buy arms and kill people. Even he or she can kill the donor hoping for more benefit. So, we should consider the case of the receiver of the donation. In the Buddhist religion the person fit for receiving the donation is called Receiver Possession.

Participatory Task: 31

Make a flow chart about the things that should be considered in case of charity (Dana) (Individual or Group work).

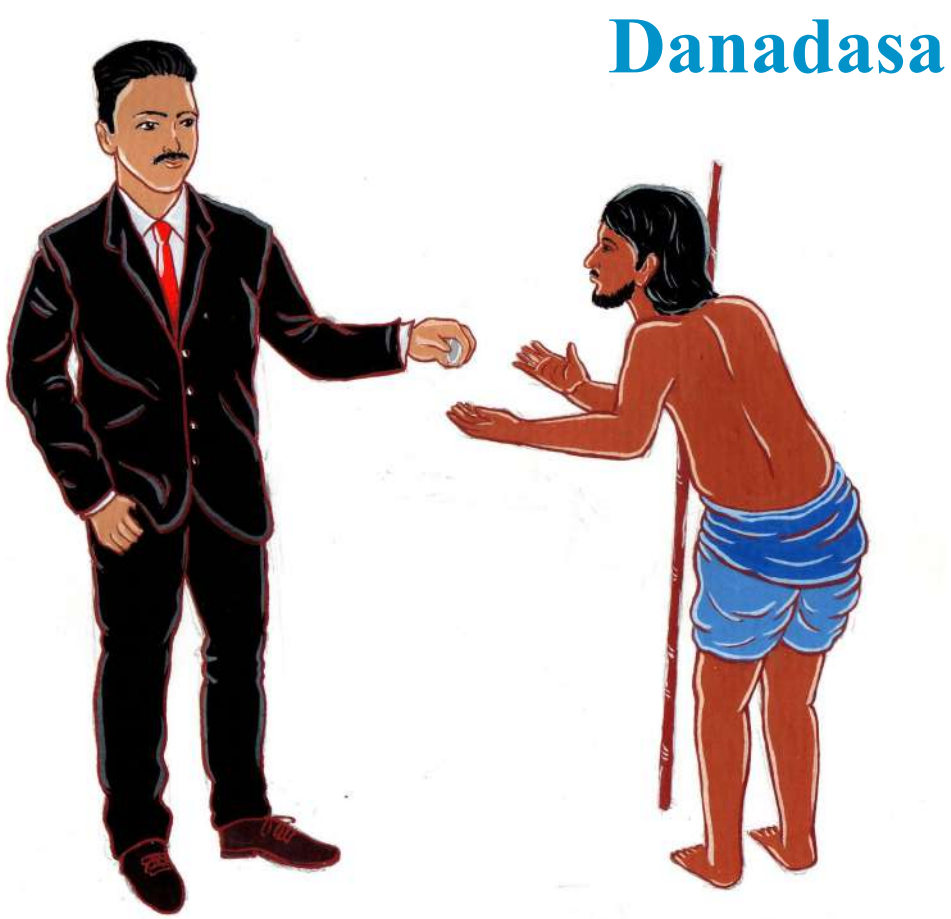
Characteristics of the Donor

In Buddhist religion the characteristics of the donor are also identified. There are three kinds of donor in Buddhism, such as, Danadasa, Danasahaya, and Danapati.

Danadasa: A donor can donate anything useful to others. There are some donors who donate things worse than the ones they themselves enjoy. In Buddhist religion this type of donor is called Danadasa.

Danasahaya: Some donors donate the same kind of things that they themselves enjoy. This type of donor is called Danasahaya.

Danapati: There is yet another kind of donors who donate better things to others refraining from consuming them. They are called Danapati. Danapatis are praised in Buddhist religion.



Danasahaya

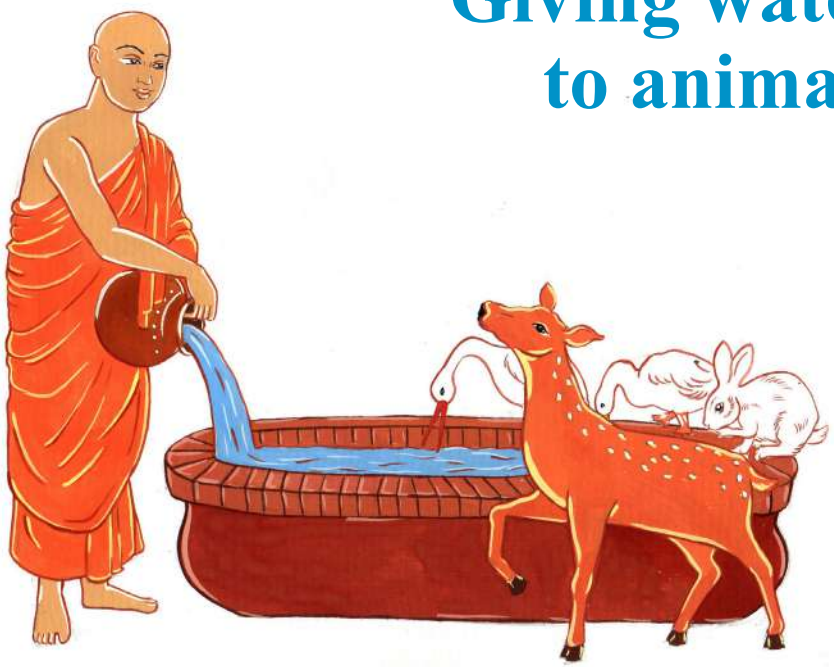
Danapati

Participatory Task: 32

Do a voluntary work and indicate what kind of donor you are (Individual Task).

[use extra paper if needed]

Giving water to animals



Tales of Charity

Many days ago, there was once a severe draught in the Himalayas. All water bodies became dry. There was want of water everywhere. All animals became very thirsty. No water was available anywhere. Seeing the distress of the animals, a monk felt pity for them. Cutting a tree, he made a dugout boat (vessel) in order to provide drinking water for the animals. He filled the boat with water so that the animals could drink from it. All the animals of the forest began to drink from that boat. In this way, countless animals were saved from death.

Countless animals came there to drink water. For this reason, forgetting about his own meals, the monk worked for relieving thirst of the animals. He could not find time for taking his own meals. Seeing this, the animals became worried. The monk was suffering because of them. They decided that from then on, every animal would bring as many fruits as it could for the monk when it would come to drink water. So, from that time every animal began to bring fruits for the monk. In this way, so many fruits were brought that the five hundred monks of the monastery could not finish eating them.

From this story we learn that many can reap the fruits of one person's good deeds.

Tales of Charity

Tell or write below any story of charity that you know.

[use extra paper if needed]

Giving rice pudding (Payes) to Buddha by Sujata

Merits of Charity

Buddha said in describing the positive results of Charity:

'Danang tanang manussanang danang duggati baronang

Danang sagassha sopanang danang santibarang parang.'

Meaning: Charity relieves people, charity frees human beings from misery, charity is like the steps towards heaven, and charity brings peace and prosperity in here and in the hereafter.

Moreover, there are many merits of charity written in the holy book of the Buddhists. Some important ones are as follows:

1. Charity cleanses our mind from greed-hatred-infatuation.
2. It helps us achieve virtue.
3. It increases fame-eminence and wealth.
4. Charity relieves us from want.
5. It enhances physical beauty and helps achieve mental peace.
6. It makes our life here and hereafter happy and peaceful.
7. Charity eases the path to achieving Nirvana.

Participatory Task: 34

Make a list of the merits of Charity.

[use extra paper if needed]

Participatory Task: 35

Act out a scene of charity.

Participatory Task: 36

Describe your own experience and feelings about charity.
(Reflective writing)

[use extra paper if needed]

Participatory Task: 37

Write down in the following chart and share with your teacher how you felt about exchanging experience of charitable and voluntary work.

Exchanging experience of charitable activities and voluntary work

Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	
Areas of further improvements (suggestions)	

Giving food to birds

Reflections: Have we finished all the activities of the following list? If yes, put a star mark (*) in the 'Yes' column and if no, put a cross mark (×) in the 'No' column.

Participatory Task No.	Task completed	
	Yes	No
28		
29		
30		
31		
32		
33		
34		
35		
36		
37		

Charity brings blessings,
Let's make our life blessed by charity.

Chapter Five

Four Noble Truths

At the end of this chapter, we will be able to know -

- the meaning of Four Noble Truths (Chaturarya Satya/Cattri Ariyasaccani);
- the introduction to Four Noble Truths;
- Noble Eightfold Path (Aryastangamarga/ Ariya Atthangika Magga);
- the importance of Four Noble Truths.

Participatory Task: 38

Write below the ideas you have gained seeing the images.

[use extra paper if needed]

Participatory Task: 39

Make a list of sufferings that you have experienced in your life.

[use extra paper if needed]

Participatory Task: 40

Write about an event of suffering from your life.

[use extra paper if needed]

Four Noble Truths (Chaturarya Satya/Cattri Ariyasaccani)

The term Chaturarya made from the words 'Chatu' and 'Arya'. Chatu means four, and Arya means noble, great, excellent, pure, valuable, pursuable, etc. So Chaturarya Satya stands for four great or noble truths. Gautama Buddha the great, after meditating for a long time, came to realise that there is suffering in this world; there are reasons behind these suffering; there is an end to suffering; and there are also ways to end this suffering. These four absolute truths are called Four Noble Truths. To explain that the world is full of suffering, Gautama Buddha preached the four noble truths. The four noble truths are part of the basic teachings of Buddhism. They are also called the basic foundation of Buddhist religion. In this chapter we will learn about the four noble truths.

Introduction to Four Noble Truths

While travelling around the town, young Siddhartha saw sick and infirm people to suffer. He saw people grieving while carrying dead bodies. He came to realise that humans suffer in various ways from birth to death. Afterwards, seeing a calm and peaceful monk he came to know that the monk had adopted the way of an ascetic in order to be free from suffering. Siddhartha was very much pleased to see the monk and decided to leave home in order to search for the ways to prevent suffering. He left home during an Ashari Purnima (full moon night in the month of Ashar) and took up the life of an ascetic. After six years of religious rigour, he attained Buddhahood. He came to realise the suffering of the world and discovered the ways to be free from suffering. Four Noble Truths are a unique insight of Buddha. They are described below:

First truth: Suffering is a noble truth

Second truth: Cause of suffering is a noble truth

Third truth: End to suffering is a noble truth

Fourth truth: Way to end suffering is a noble truth.

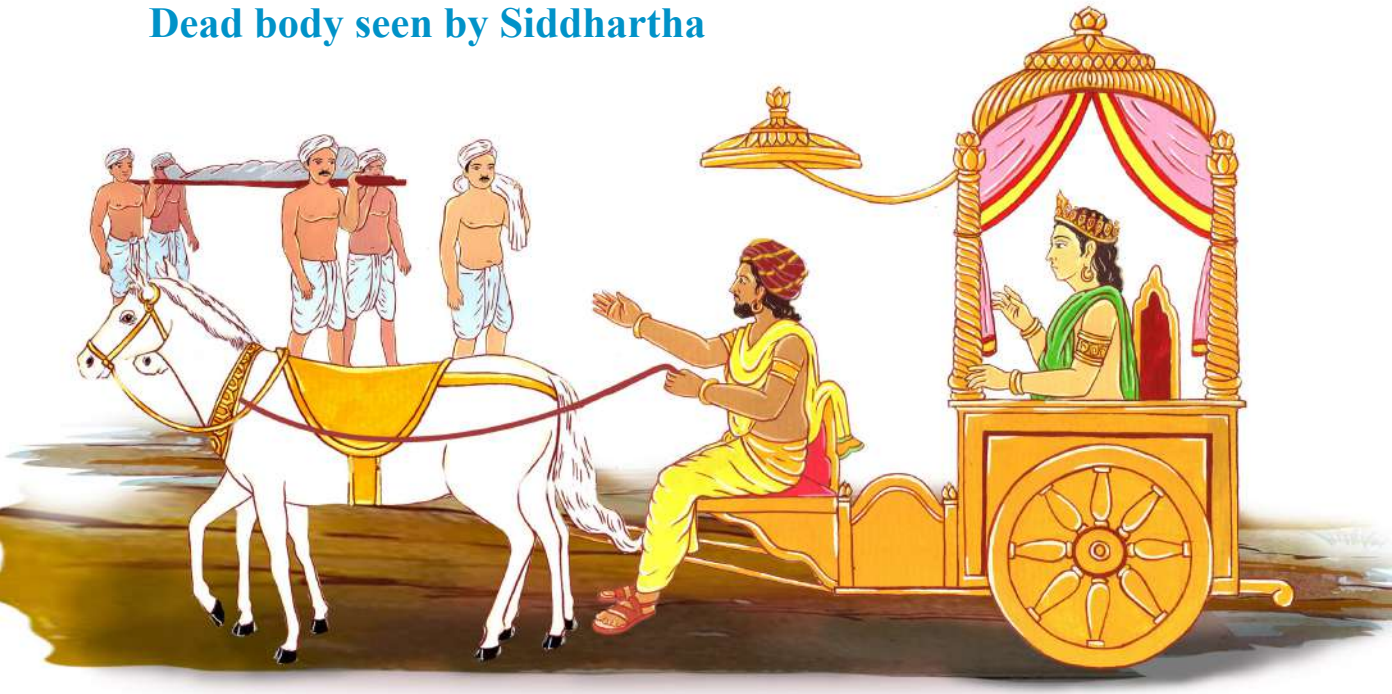
Suffering is Noble Truth

The basic idea about suffering as a noble truth is that the world is full of sorrows. Every living being has to suffer. There are various types of sufferings. Buddha divided sufferings into eight categories, such as:

1. Suffering due to birth;
2. Suffering due to ageing or infirmity;
3. Suffering from disease;
4. Suffering due to death;
5. Suffering from union with what is displeasing;
6. Suffering for separation from what is pleasing;
7. Suffering from failure to get desired thing;
8. Suffering from body and mind comprised of five senses.

All living beings including kings and subjects, the rich and the poor experience the above-mentioned sufferings in one way or the other at some time of their life. These sufferings are absolute truths. Humans have to suffer various types of sorrow from birth to death once they are born. No one can be free from suffering. This suffering is called birth suffering. In old age, humans have to endure various kinds of sufferings. This kind of suffering is called infirmity suffering. Diseases also cause suffering. This is called disease suffering. Again, suffering may arise due to connection with displeasing things. For instance, if you have contact with a thing or a person that you do not like, suffering may arise. This suffering is called suffering from union with what is displeasing. Parents, siblings, relatives, friends are our loved ones. If a loved one goes away, or if we have to depart from a loved one, or if a loved one dies we undergo suffering. This suffering is called suffering for separation with what is pleasing. Suffering may come from not obtaining what one desires. This suffering is called suffering from failure to get desired things. There are also physical and mental sufferings. We suffer physically if we get hit by a baton or there is a cut or wound in our body. This suffering is called bodily or physical suffering. Again, mental suffering arises if anyone tells us harsh words, or defames, envies or hates us, or is angry with us. This suffering is called mental suffering. This is why body and mind which are comprised of five senses are regarded as full of suffering. Humans cannot realise the truth of suffering due to ignorance. Suffering can be ended only through the ending of being born again and again or through achieving Nirvana.

Dead body seen by Siddhartha



Participatory Task: 41

Write the reasons why you had to suffer. (The causes of suffering cited in Participatory Task 40)

[use extra paper if needed]

Causes of Suffering is Noble Truth

Nothing happens without a cause or reason. Whatever is happening in the world has a cause behind it. In the same way, there are causes of suffering. Humans suffer for these reasons. Ignorance is one of the major causes of suffering. Ignorance creates craving. Because of craving, greed, malice, infatuation, desire, anger, pride and vanity originate in human beings. Because of these, humans become associated with activities that cause suffering. As a result, they suffer. So, there are causes behind human sufferings.

Participatory Task: 42

Categorise your sufferings according to the sufferings described in your textbook. (Put tick marks in the column of particular sufferings)

Birth suffering	Ageing suffering	Disease suffering	Union with what is displeasing suffering	Separation from what is pleasing suffering	Failure to get desired things suffering	Physical suffering	Mental suffering

Participatory Task: 43

How did your sufferings lessen or end?

_____

_____

_____

_____

[use extra paper if needed]

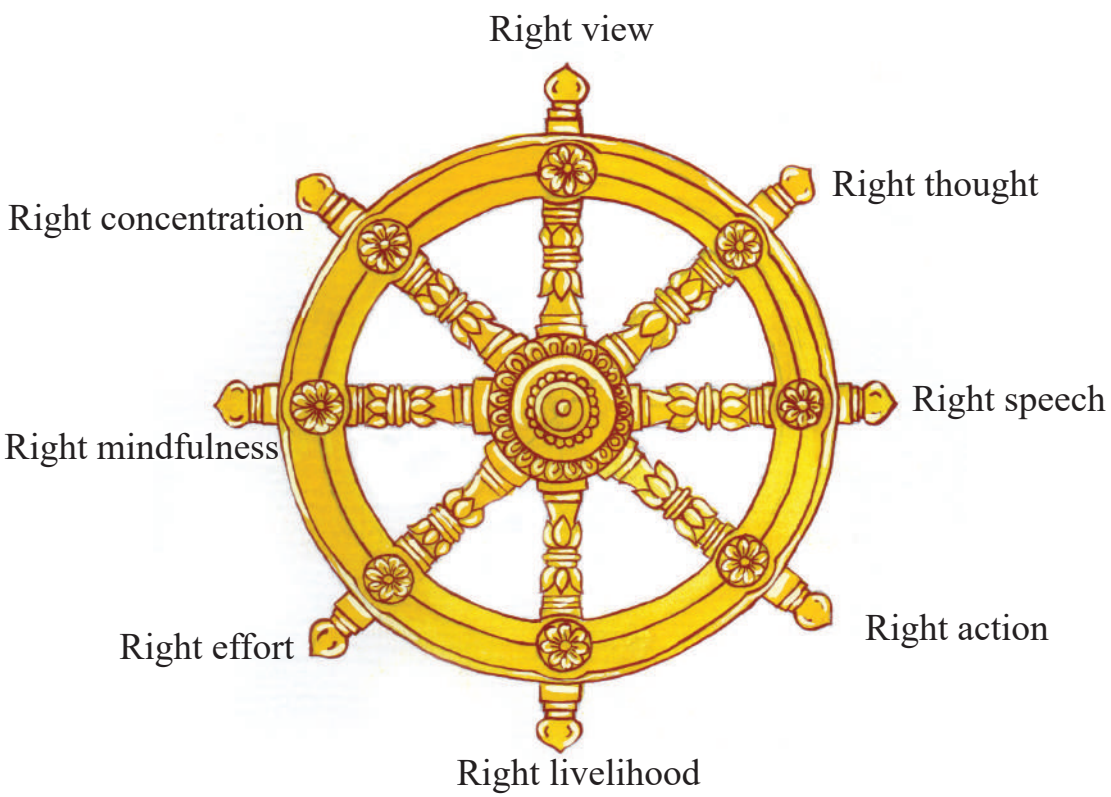
End to Suffering is Noble Truth

In this world, there are problems and also their solutions. There are diseases and also their causes. Diseases can be remedied if their causes are found out. That means, it is possible to solve problems if their causes are known. Similarly, sufferings can be ended if the causes of these sufferings are known to us. We have identified that ignorance generates craving. Because of craving, a person is born again and again and suffers for these rebirths. The opposite term of ignorance is learning or knowledge or wisdom. It is possible to control craving through knowledge, and by controlling craving, rebirths can be stopped. Sufferings end when rebirth stops. Therefore, it is possible to prevent suffering. This truth is the noble truth of end to suffering.

Ways of End to Suffering is Noble Truth

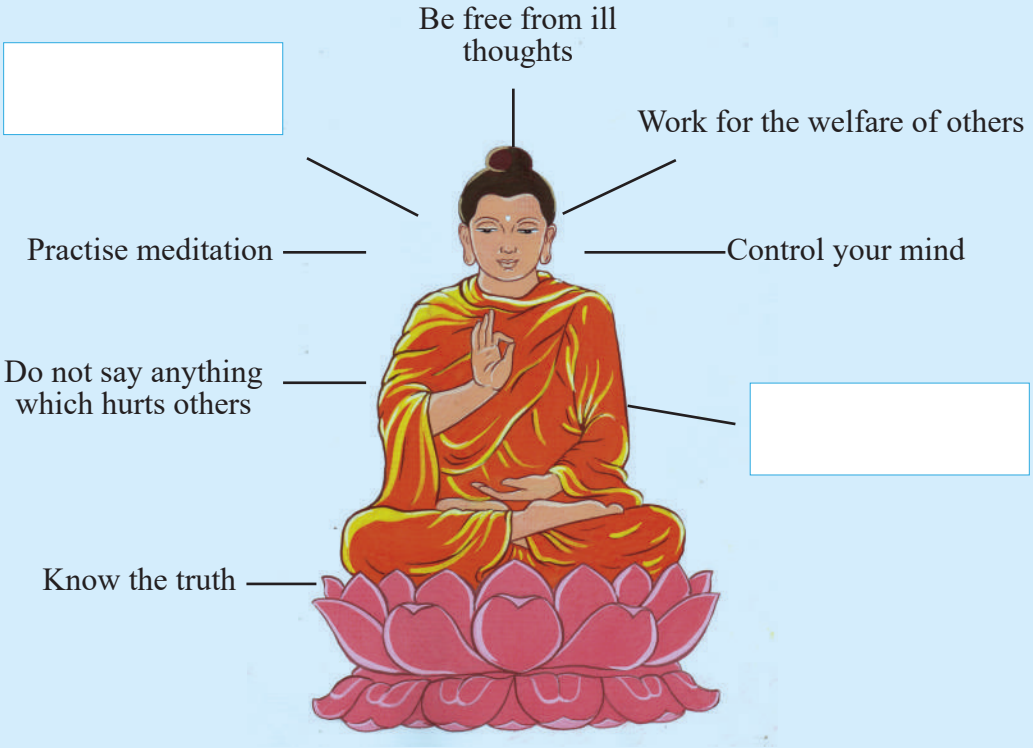
It is possible to be cured from disease by taking right medicines by doctor's prescription. That is, any problem can be solved if the right method is known. It is also possible to prevent suffering. So, if we know the ways, we can also prevent suffering. Buddha has directed eight ways to end sufferings, which in Buddhist term are called Noble Eightfold Path (Aryastangamarga). The term 'Marga' (Pali: Magga) means path or way. By following Noble Eightfold Path, we can be free from suffering. These eight 'Marga' or ways are:

1. Right view;
2. Right thought;
3. Right speech;
4. Right action;
5. Right livelihood;
6. Right effort;
7. Right mindfulness;
8. Right concentration.



Participatory Task: 44

Complete the following flow chart after reading Noble Eightfold Path.



Teachings of Buddha

Participatory Task: 45

By following the noble eightfold path, we can prevent suffering. Identify and write below which of the eightfold paths helped you prevent or lessen your suffering.

[use extra paper if needed]

Significance of Four Noble Truths

Four Noble Truths are the basic teachings of Buddhist religion. It is not possible to understand Buddhism without understanding these truths. The ultimate goal of Buddhism is to be free from suffering and achieve the highest peace Nirvana. Noble Eightfold Path directed by Buddha teaches us the ways of preventing suffering. In order to be free from suffering, we should follow Noble Eightfold Path. This lesson can be obtained from Four Noble Truths. That is why the significance of Four Noble Truth is immense.

Participatory Task: 46

Make a plan for a research about suffering. Complete the research in the light of the following questions:

Research Procedure: personal experience, interview, study of the experience of others and book study

1. Does everyone experience suffering or have suffering?
2. Why does suffering occur?
3. Are all sufferings the same or of various types?
4. Can suffering be ended? How?

Participatory Task: 47

Describe in brief your research plan

_____

_____

_____

_____

_____

_____

_____

_____

[use extra paper if needed]

Participatory Task: 48

Acquire experience of suffering or reflect upon your past experience; record, analyse and explain data/information (the research has to be conducted in the light of following questions)

1. Does everyone experience suffering or have suffering?
2. Why does suffering occur?
3. Are all sufferings the same or of various types?
4. Can suffering be ended? How?

Participatory Task: 49

Present the results of your investigation and research to your class.

Participatory Task: 50

Prepare a research paper on suffering based on your experience and submit it to your teacher.

Participatory Task: 51

Write in the following chart and share with your teacher how you liked the helpful research experience about Four Noble Truths.

Helpful Research Experience about Four Noble Truths

Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	
Areas of further improvements (suggestions)	

Reflections: Have we finished all the activities of the following list? If yes, put a star mark (*) in the 'Yes' column and if no, put a star mark (*) in the 'No' column.

Participatory Task No.	Task Completed	
	Yes	No
38		
39		
40		
41		
42		
43		
44		
45		
46		
47		
48		
49		
50		

Life is full of suffering,
We shall end suffering following
Noble Eightfold Path.

Chapter Six

Charitamala (Biographies)

After reading this chapter, we will have ideas about

- biography of Sivali Thera;
- biography of King Bimbisara;
- biography of Khema Theri;
- benefits of reading biographies.

Sivali Thera

Many great human beings on earth have become memorable and honourable for their great deeds. In the Tripitaka we find many tales of the disciples of both genders, worshipers, great Buddhist kings and the followers of Buddha. They played significant roles in spreading Buddhist religion, in human welfare, and in establishing peace, amity and friendship. By reading their biographies, we can build a sincere and better life and can create in us the attitude to serve others. In this chapter the biographies of three great persons who have become immortal in the history of Buddhist religion have been described in brief.

Sivali Thera

Mahali Kumar was the prince of Licchabi kingdom. His wife was Suprabasa (Suppavasa), the beautiful princess of Koliyo kingdom. Sivali was their child. Their household began to be rich with money, wealth and abundance even when Sivali was in his mother's womb. Then they realised that a great man was going to be born in their house. Suprabasa was virtuous. The seed she sowed used to grow and bloom with abundance of flowers and fruits. But because of past misdeeds, Suprabasa had to suffer much pain during pregnancy. She practised great charity (Mahadana) for seven days and gave birth to a male child. The parents named the child Sivali Kumara. After birth, Sivali was raised with great care in the royal household.

At adulthood, he received ordination (Prabrajja/Pabbajja) from one of Buddha's disciple Dharmasenapati (Dhammasenapati) Sariputra Sthavira. Due to good past deeds, Sivali attained enlightenment as an arhat on the very day of his ordination. From the day of his ordination, the monastery began to get more funds. Moreover, he did great charitable and welfare activities in his previous life. As a result of these past deeds, he used to get whatever he wanted. For this reason he was known as 'Lavisrestha Sivali Thera or Sthavira' among Buddhist monastic society.

The Buddhists in the monasteries and at home pay offerings to Sivali Thera along with Buddha with various flowers, fruits, drinks, and food. During worship, they read with respect the brief biography of Sivali which is known as 'Sivali Paritrana'. Many families arrange for worship of Sivali at home with pomp and festivity. The Buddhists believe that by worshiping Sivali and reading the Sivali Paritranaya, one can avoid every kind of suffering, acquire wealth and live a happy life. Everyone should do welfare and charitable work like Sivali Thera.

Participatory Task: 52

Which characteristics of Sivali Thera have attracted you the most? Write below.

_____

_____

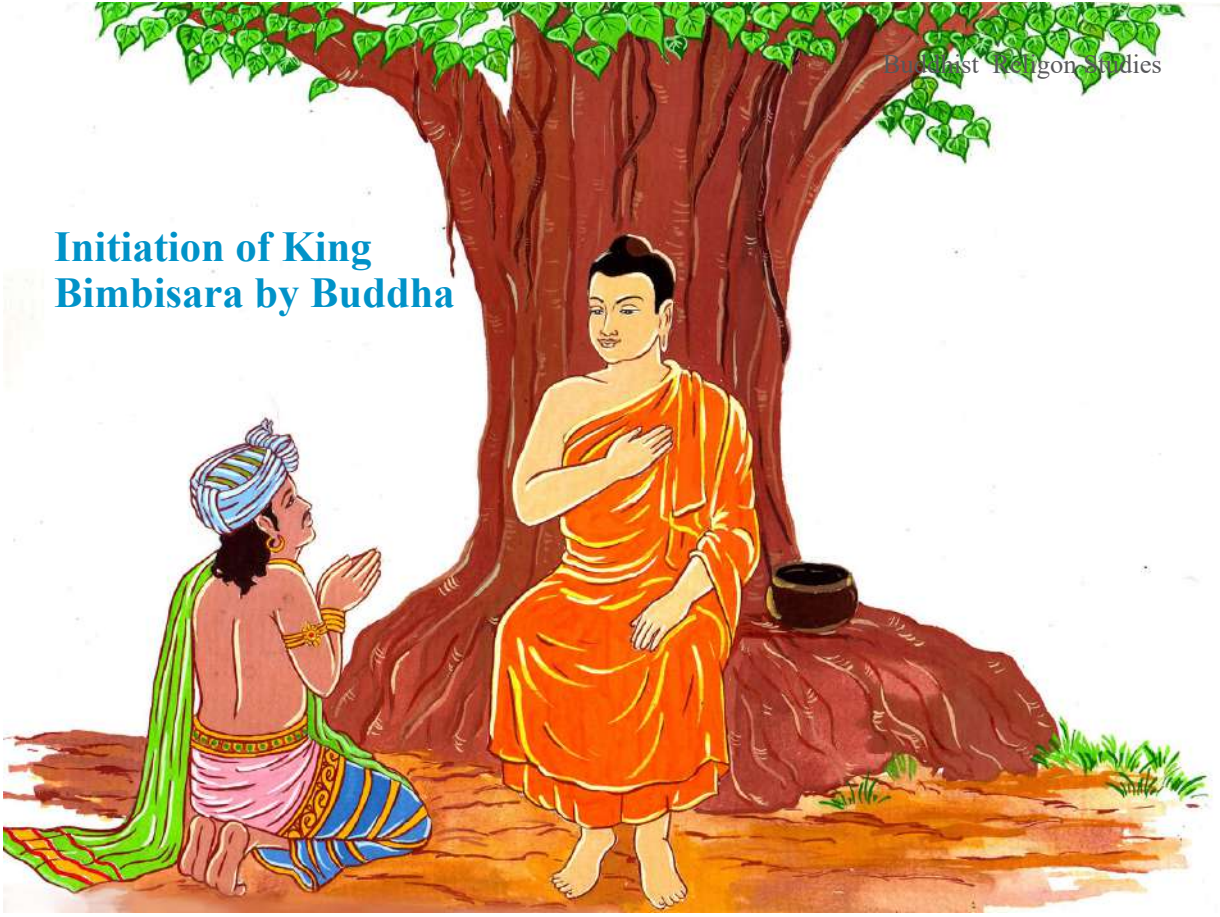
_____

_____

[use extra paper if needed]

King Bimbisara

Bimbisara was the King of Magadha. He took the throne at the age of fifteen and ruled his kingdom for 52 years. His son was Ajatashatru who also became the king of Magadha. King Bimbisara was five years younger than Buddha. After becoming king, he listened to Buddha's sermons and became the follower of his religion. He respected Buddha very much. His contribution to the spread of Buddhism is immense. With his assistance, Buddhist religion quickly gained popularity and publicity. He donated the Veluvan or VenuvanVihara (Bamboo grove) for the use of Buddha and his disciples. Buddha resided in the Bamboo Grove for nineteen rainy seasons. Moreover, King Bimbisara regularly used to donate medicine and food to the monasteries. At the request of Bimbisara, Buddha introduced the Uposatha practice of the monks. On the other hand, following Buddha's advice, King Bimbisara banned the killing of animals in his kingdom. He also established hospitals for animals (veterinary hospitals). Besides serving Buddhism, he also respected the followers of Jainism and other religions and served them with food and medicine. He arranged easy communication for them. King Bimbisara was extremely helpful to his subjects. The subjects also loved him very much. He was always trying to ensure the happiness of his subjects. He set up charitable organisations for helping the poor subjects. This great king was arrested and killed at the hands of his own son Ajatashatru.



Initiation of King Bimbisara by Buddha

Participatory Task: 53

Write below how you would practise in your life the virtues that you have learned by reading the biography of king Bimbisara.

Praying for Prabajja by Khema

Khema Theri

During the time of Buddha, Khema was born in an aristocratic family in the city of Sagala in Magadha. She was extremely beautiful. She was proud of her beauty and quality. At her adulthood, she was married to Bimbisara, the king of Magadha. King Bimbisara was an earnest devotee of Buddha. He respected Buddha very much and played an important role in the preaching and spreading of Buddhist religion. He always inspired Khema to visit Buddha. But she did not want to visit as she thought that Buddha would criticise her pride of beauty. At last, at the request of the king, she went to visit Buddha. To show her the impermanence of beauty, Buddha created an extremely beautiful woman with his supernatural powers. Seeing that lady, Khema thought that she (Khema) was not fit to be even a maid servant of that beautiful woman. Afterwards Buddha transformed that woman to a middle-aged and then to an old woman. Seeing the fate of that amazingly beautiful woman, Khema thought that one day she would have to face the same. In this way, she realised the temporariness and futility of beauty. Realising her state of mind, Buddha preached her about the impermanence of things. She attained profound enlightenment hearing Buddha's religious preaching. Afterwards, she joined the Buddhist monastic community and became a 'Bhikkhuni'. She put an end to her greed, jealousy, attachment and arrogance and attained the state of Arhathood. For having profound wisdom, she was recognized as one who was 'foremost in insight'.

Participatory Task: 54

Write below which characteristic of Khema Theri has attracted you the most.

[use extra paper if needed]

Benefits of reading biographies

By reading the biographies of great people, we come to know the various aspects of their life and work. Honestly, generosity, sacrifice, restraint, concentration, and diligence are the unique virtues of great people. They are always amiable and generous. They sacrifice their lives for the benefit, welfare and happiness of others. They do good deeds for the happiness of all living beings.

In the Tripitaka, we can find the biographies of many other great persons in addition to those of Sivali Thera, Khema Theri, and king Bimbisara. They sacrificed their lives for the happiness, peace, prosperity of human beings and also for friendship, unity and amity among them irrespective of country, nation, religion or caste. They have become memorable and honourable by virtue of their deeds. They have become immortal in the pages of history for countless great and benevolent activities. They too had happiness and sorrow, joy and pain in their lives. But they never diverted from their principles and ideology due to overwhelm of joy or gloom of sadness. They were always engaged in benevolent activities. We can draw many benefits from reading biographies of such great people. Noble and ideal biographies attract people. They inspire us to honest, righteous and ideal life. They help create tolerant, liberal and benevolent mind and develop human qualities. Therefore, we should read noble biographies.

Participatory Task: 55

Make a list of the benefits of reading Charitamala/biographies.

[use extra paper if needed]

Participatory Task: 56

Which qualities in the textual biographies have inspired you?

[use extra paper if needed]

Participatory Task: 57

Tell and write below an event of your practising human qualities.

[use extra paper if needed]

Let us read biographies of great men,
Let us build an ideal life.

Chapter Seven

Jataka

At the end of this chapter we will be able to know

- What Jatakais;
- Sankha Jataka;
- Banarandra Jataka;
- Merits of reading Jataka.

Jataka is one of the important books of Khuddaka Nikaya belonging to the Tipitaka. This book describes different stories and events of Buddha's past life. In course of discussion, Buddha used to narrate these stories and incidents to his disciples and followers. Basic objective of Buddha's Jatakas was correcting misconception of his disciples, delivering knowledge of truth and reality, and teaching the value of morality. Different information of ancient India's social life is found in the Jataka. That is why Jataka has historical importance. In this chapter, we will know about Sankha Jataka, Banarandra Jataka and the merits of reading Jataka.

Sankha Jataka

In the past, Varanasi was known as Molini. During the reign of king Brahmadutta, Buddha was born as a Brahmin named Sankha in the town of Molini. He was very charitable, virtuous, devoted to his parents and respectful towards Trisharana. He established six charitable institutions in the four gateways of the town, inside the town and adjacent to his house and from there he donated hundreds and thousands of coins to the destitute and the passersby. While distributing the Maha Dana he once thought- 'My wealth will come to an end one day. Then I will not be able to give charity. Before my wealth comes to an end, I have to gain more wealth going to Suvarnabhumi.' Thinking so, he called his wife and son and said, 'I am going to Suvarnabhumi. You will continue to do charity work until I return.'

Afterwards he set out towards the port with some helpful companions. Then a Protteka Buddha thought, 'This great man is going to amass wealth. He is going to face great trouble on his way. I have to rescue him from the danger. Then with his psychic power he appeared before Sankha in the disguise of a sweating man. Sankha could recognize the Protteka Buddha and thought that he got his proper occasion to donate. Then he donated an umbrella and a pair of shoes showing due adoration to the Protteka Buddha. Receiving the charity, Protteka Buddha blessed him for saving him from danger.

Receiving the blessings, Sankha set out for Suvarnabhumi loading the goods in a merchant boat. In the middle of the sea, a hole was spotted in the bottom of Sankha's boat. Then all the passengers started screaming in fear. But Sankha did not get scared rather started fasting. Then the four deities ordered the goddess named Manimekhamala to save Sankha who was generous, virtuous, devoted to parents and reverent to Trisharana. Goddess Manimekhamala came to the rescue of Sankha and was overwhelmed to hear that he was giving alms to everyone including Protteka Buddha.Then the goddess made a golden boat and filled it with seven gems. Then Sankha returned to his land with the seven gems and continued to spend the day by giving alms and observing Sila until his death. After his death, Sankha was born again in Devaloka along with his family and lived happily ever after. (Abridged)

Moral: A generous man is protected from all kinds of dangers.

Participatory task 58

Write what you will do after reading Sankha Jataka.

_____

_____

_____

_____

_____

Banarendra Jataka

During the time of Brahmadutta, the king of Baranasi, Bodhisattva was once born as a monkey. In his adulthood, he grew hugely strong. He used to wander alone on the bank of a river. On the other side of the river was an island of mango and jackfruit trees. There was a small rocky hill in the middle of the river where Bodhisattva lived. He used to jump from the river bank on to the hill every day and from there to the island in another jump. Over there, he used to feast on mangoes and jackfruits and come back crossing the river as usual in the evening.

In that river lived a crocodile family. Seeing Bodhisattva cross the river every day, crocodile's pregnant wife wanted to eat his heart. She told the crocodile about her desire. To fulfil his wife's desire, the crocodile sat on the mountain top to catch Bodhisattva in the evening.

Every evening before returning home, Bodhisattva carefully observed as to how far the river had risen and how far the mountain had been submerged. That evening, he was surprised as he looked at the mountain. He noticed that the river water neither rose nor fell, but the mountain top seemed higher. He became suspicious. Surely the crocodile was sitting on the mountain to catch him. To be sure, he shouted and called out to the mountain, Hello Mountain. Having no response, he called once again. That time again having no response he said, "Brother Mountain! Why aren't you answering today?"

The crocodile thought that this mountain must use to respond to the call of the monkey every day. Today I will respond instead of the mountain. Then in reply he said," Who is there? Is it Banarendra?"

Bodhisattva asked, "Who are you?" He said, "I am crocodile."

: Why are you sitting on the mountain?

: My pregnant wife had the desire to eat your heart. That's why I am here to catch you.

: Brother crocodile, I will offer myself as your catch. Open up your mouth; I am jumping inside your mouth. Then you can catch me.

When a crocodile opens its mouth, it cannot see anything with its two eyes. The crocodile could not understand Bodhisattva's trick of saving his life. He kept his mouth open and closed his eyes as Bodhisattva said. At such a chance, Bodhisattva quickly jumped on his head, and with another quick jump, he reached the other side of the river. The crocodile was surprised to see the activity of the monkey and said, Banarandra, if you have four qualities, you can win over all the enemies. These four qualities are truth, patience, sacrifice and intelligence. You have all these four virtues. I greet you.

Moral: Danger has to be faced with patience and intelligence.

Merits of reading Jataka

There are a lot of advice and lessons to be learned from Jatakas. They play an important role in acquiring moral and humane qualities. Theselessons of Jataka motivate human beings to lead a virtuous and honest life and create a sense of benevolence, sacrifice and welfare. They encourage us to be free from greed, envy and attachment. They help us to be tolerant and empathetic shaking off envy and anger. They awaken in man a sense of unity and harmony. Apart from these, the study of Jataka provides us with the information of ancient Indian theology, philosophy, culture, economy, politics, social customs, etiquette and manners, etc. That is why, the merits of the study of Jataka are manifold. Some lessons or advice of Jataka are as follows:

a) People respectful to their parents and the truthful persons are saved from extreme danger.
b) The consequence of an undisciplined life is terrible.
c) Sacrifice and charity are the best righteous actions.
d) Patience in danger is the highest blessing.
e) Life is dear to all.
f) Greed begets sin and sin causes death.
g) The real happiness lies in sacrifice, not in enjoyment.
h) If the king is righteous, the people are also righteous.

Participatory task: 59

Write down the importance of reading the stories of Jataka.

[use extra paper if needed]

Participatory task: 60

Make a list of moral advices of Jataka. (regarding human virtues)

[use extra paper if needed]

Participatory task: 61

Write down your opinion in the table below about the activities of listening stories, telling stories and writing stories on biographies and Jatakas and share it with your teacher.

Experience of listening stories, telling stories and writing stories on biography and Jataka

Good sides of these programmes	
Problems you faced during the programme (obstacles)	

Steps to solve the problems	
Areas of further improvements (suggestions)	

Reflection: Have we completed all the tasks of the list given below? If yes, put a star mark (*) in the 'Yes' column and if no, put a cross sign (×) 'No' column.

Number of participatory	Task completed	
	Yes	No
52		
53		
54		
55		
56		
57		
58		
59		
60		
61		

We will practice peace and all animals will be friendly

Chapter Eight
Sutra (Sutta) and Moral Verses

At the end of this chapter, we will have the idea about the following:

- what Sutra and moral verses are;
- introduce the books Khuddaka Patha and Dhammapada;
- know the background of Mangala Sutra;
- define Mangala Sutra;
- know the teachings of the Mangala Sutra;
- know the background of Danda Varga/Vagga;
- define Danda Varga;
- know the teachings of Danada Varga.

Gautma Buddha delivered different Sutras and moral verses while preaching his sermons. There are guidelines about doing well beings and leading a moral life in the Sutras and moral verses. The moral verses are basically compiled in the Surta Pitaka of the Tipitaka. In this chapter, we shall read the introduction to the books Khuddaka Patha and Dhammapada, the background and subject matter of the Mangala Sutra and the two Vargas.

Participatory task: 62

Write down the Sutras and verses you know delivered by Gautama Buddha:

_____

_____

_____

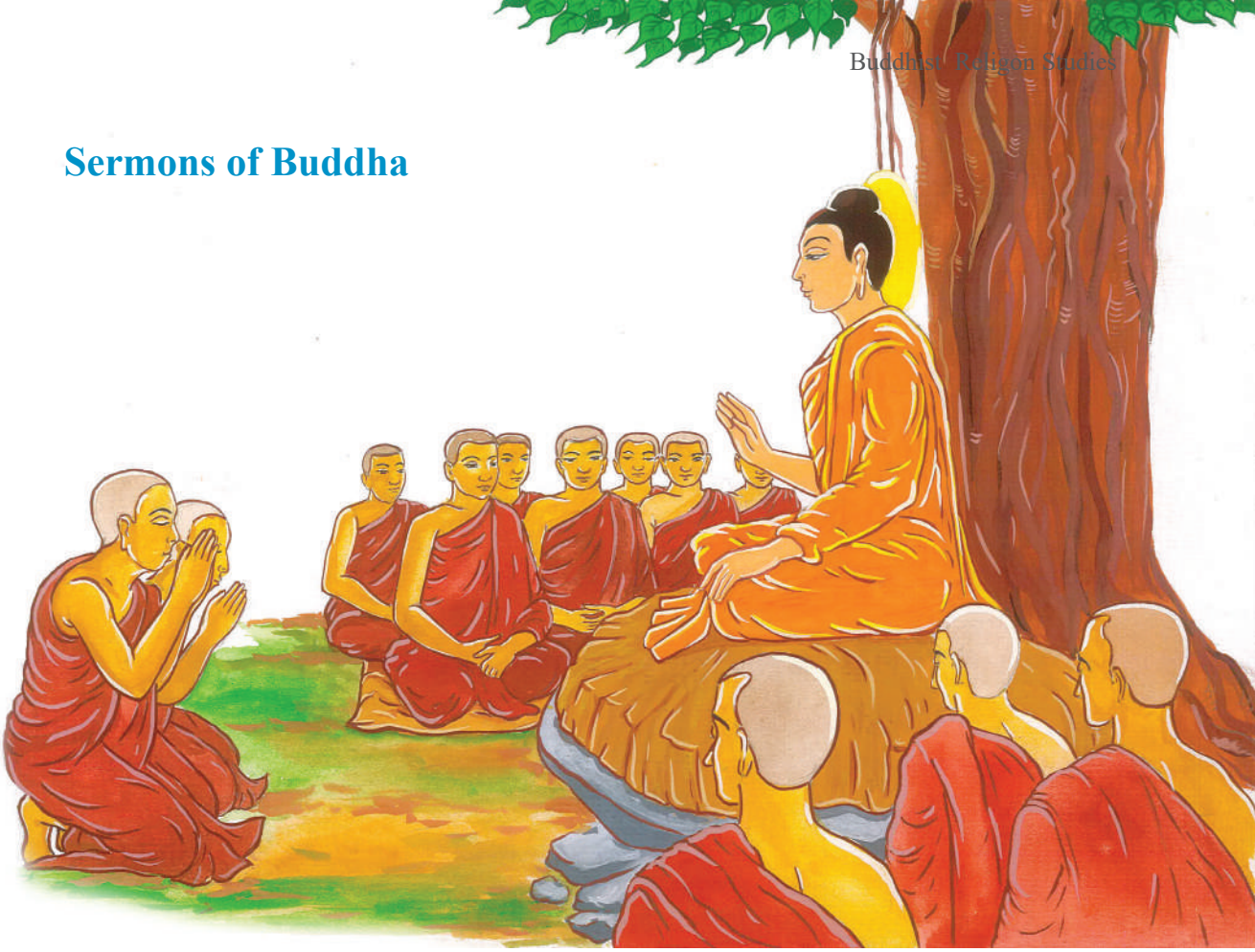
_____

_____

_____

[use extra paper if needed]

Sermons of Buddha



Introduction to Khuddka Patha and Dhammapada

All the sermons of Lord Buddha are compiled in different books of the Tipitaka. The sutras chanted by Lord Buddha are found in the Sutrapitaka of the Tipitaka. The Khuddka Patha is the first book of Khuddaka Nikaya. The trrm 'Khuddaka Patha' means small brief lesson. The book is also known as 'Hasta Malika' or 'Prayer Book'. There are nine lessons in this book. Four of them are really small. Mangala Sutra is one of the important lessons in this book. On the other hand, 'Dhammapada' is the second book of Khuddaka Nikaya. In this book, there are 423 verses. These two books are very important for religious, social, and moral teachings.

The Background of Mangala Sutra/Sutta

The term 'Mangala' means good fortune or welfare. We always pray for the wellbeing of ours and others. This means wishing well beings. People take different behaviour and signs as auspicious and ominous. For example, keeping the right step forward while going out of home is taken as auspicious by many. Many also believe that seeing

a girl carrying a pitcher full of water is auspicious. Even many take the crow's cawing as something ominous etc.

Even in Buddha's time, people used to argue on the causes of welfare. Not only the common people, but also the gods debated over the same issue. For the solution to this debate, the gods approached Indra, the king of gods. Indra listened to them and sent a Devaputra (prince) to Lord Buddha to know the causes of well beings. At that time, Buddha was staying in the Jetavana Vihara of Sravasti. After offering adoration to Lord Buddha, all the gods and goddesses (devas) along with the devaputra asked him about Mangala. In reply, Buddha delivered the Mangala Sutra to them. In the Mangala Sutra, Buddha gave reference to thirty eight (38) types of well beings. This is how the 'Managala Sutra' originated.

Participatory task 63

Scan the following QR code and then listen to the audio of the Mangala Sutra and try to read. (Individual/ group work)

https://www.youtube.com/watch?v=8FK8luSnq8g

Mangala Sutra (Pali and English)

1. Bahudeva manussa ca Mangalani acintayum
Akankhamana sotthanam Bruhi mangalamuttamam

English: Many gods and humans longing for happiness were pondering over the questions of blessings. But they failed to get the exact answer. So please, Lord Buddha, tell us about them.

2. Asevana ca balanamPanditanan ca sevana
Puja ca pujaniyanam Etam mangalamuttamam

English: Not to serve the foolish but to serve the wise and to honor those who are worthy of honor are the highest blessings.

3. Patirupa-desavaso ca Pubbe ca katapunnata
Atta sammapanidhi ca Etam mangalamuttamam

English: To reside in a suitable locality, to be in the influence of virtuous actions of past and to set oneself on the right course are the greatest blessing.

4. Bahusaccan ca sippan ca Vinayo ca susikkhito
Subhasita ca yavacaEtam mangalamuttamam

English: Vast learning, skill in handicraft, to be generous and well educated and pleasant speech are the highest blessings.

5. Matapitu upatthanam Puttadarassa sangaho
Anakula ca kammanta Etam mangalamuttamam

English: To serve the parents, to do good to wife and children, and to be engaged in honest occupation are the greatest blessing.

6. Danan ca dhammacariya ca Natakanan ca sangaho
Anavajjani kammani Etam mangalamuttamam

English: Charity, righteous action, to do good to relatives, and to be calm and composed in religious practice are the highest blessings.

7. Arati virati paps Majjapana ca samyamo
Appamado ca dhammesu Etam mangalamuttamam

English: To restrain from evil deeds physically and mentally, to restrain from sin physically and orally, to abstain from intoxicating drinks, and to be unruffled in practising the Dhamma or Dharma are the source of highest blessings.

8. Garavo ca nivato ca Santuttha ca katannuta
Kalena dhamma savanamEtammangalamuttamam

English: To glorify a person deserving admiration, showing generosity to them, being contented with own possession, acknowledging the well doer, and listening to the Dhamma in due occasion are the greatest blessing.

9. Khanti ca sovacassata Samananaa ca dassanam
Kalena dhamma sakaccha Etam mangalamuttamam

English: To be merciful, to carry out the orders of the elders, to have the sight of monks and to listen to religious sermons timely are the greatest blessing.

10. Tapo ca brahmacariyan ca Ariyasaccana dassanam
Nibbana sacchikiriya ca Etam mangalamuttamam

English: A self-restraint, holy and chaste life, perceiving the Four Noble Truths, and the realisation of Nibbana are the greatest blessing.

11. Phutthassa lokadhammehi Cittam yassa na kampati
Asokam virajam khemamEtam mangalamuttamam

English: To be undisturbed by the contact of eight worldly possibilities such as loss and gain, fame and disgrace, reproach and compliment, not to mourn, to be aloof from greed, envy and infatuation are the highest blessings.

12. Etadisani katvana Sabbatthamaparajita
Sabbattha sotthim gacchantitam tesam mangalamuttamamti

English: Accomplishing these welfare activities, one can be victorious and safe everywhere. For them, these are their (gods and humans) highest blessings.

Participatory task: 64

Make a list of welfare activities you perform that are mentioned in the Mangala Sutra:

_____

_____

_____

_____

_____

_____

Teachings of Mangala Sutra

In Mangala Sutra, there are 38 types of moral teachings. From the sermons of the Mangala Sutta, we came to know that we should serve the wise, not the unwise. We should honour those who are worthy of honour. We ought to live in a place where we can lead life religiously, to be in the influence of virtuous actions done in the past, to be in the right course, to have vast learning, to be skilful in different handicrafts, to be generous and well educated and to be of good speech.

It also teaches us to serve the parents, to do good to the relatives, acknowledging the service of well doer, to be merciful, carrying out the orders of the elders, leading life with honest means, offering charity in due time, practising Dhamma, to be undisturbed in righteousness. Moreover, to be restraint from sinful actions physically mentally and orally, accomplishing good deeds, praising a deserving person, showing honour to them, being contented with own possession, leading life abiding religious code of conduct, perceiving the Four Noble Truths, attaining Nibbana (Nirvana) are the highest blessings. Besides, being steadfast to eight types of vagaries such as gain and loss, fame and disgrace, reproach and compliment, well and woe and being indifferent to greed, envy and infatuation are the supreme blessings. That's why we should practise the teachings narrated in the Mangala Sutras.

Tree Plantation by King Bimbisara

Participatory task: 65

Give introduction to the welfare activities that you came to know from the Mangala Sutra and the activities you have been practising so far.

[use extra paper if needed]

Participatory task 66

Make a plan on how you will practise the new learning in everyday life that you learned from this chapter and write it below.

[use extra paper if needed]

Background of Danda Varga (Vagga)

Once, Lord Buddha was residing at Jeta bana vihara at the garden of Anathapindik. At that time some of the Bhikkhus were engaged in a debate over a silly matter like sitting and lying posture of the Bhikkhus. Consequently, that discord turned to a fighting. Buddha was informed of this dispute of the Bhikkhus. Then Buddha recited the verses to the Bhikkhu Sangha explaining the consequences and demerits of Danda in order to settle the dispute. Those precepts delivered by the Lord Buddha are known as Danda Varga. Listening to Lord Buddha, the Bhikkhus could realize the uselessness of Danda. They learned that one cannot overcome jealousy by being jealous to others. Instead of giving penalty, one can win the heart of an enemy by showing compassion and love to them. Finally, The Bhikkhus could realise their faults and through a peaceful settlement of the dispute, they started passing their lives happily. This is the source or origin of the Danda Varga.

Danda Varga (Pali and English)

1.Sabbe tasanti dandassa, sabbe bhayanti maccuno

Attanam upamam katva, na haneyya na ghataye.

English: Everybody fears punishment, everybody fears death. Comparing your similarities with others, don't kill or hurt anyone.

2.Sabbe tasanti dandassa, sabbesam jivitam piyam

Attanam upamaṁ katva, na haneyya na ghataye.

English: All tremble at punishment. Life is dear to all. Comparing others with oneself, one should neither hit nor injure others.

3. Sukhakamani bhutani, yo dandena vihimsati

Attano sukhamesano, pecca so na labhate sukham.

English: One who punishes others for the pursuit of own happiness cannot be happy in life.

4. Sukhakamani bhutani, yo dandena na himsati

Attano sukhamesano, pecca so labhate sukham.

English: Whoever seeking his own happiness without causing harm to pleasure-loving beings certainly experiences happiness hereafter (in afterlife).

5. M'avoca pharusam kanci, vutta pativadeyyu tam

Dukkha hi sarambhakatha, patidanda phuseyyu tam.

English: Don't utter harsh speech at anyone, if you utter harsh speech at anyone, he / she also may deliver harsh speech to you too. Angry words are painful and retaliation may overtake you.

6. Sace neresi attanam, kamso upahato yatha

Esa patto'si nibbanam, sarambho te na vijjati.

English: If, like a cracked gong, you silence yourself, you have already attained Nirvana. No vindictiveness will be found in you.

7.Yatha dandena gopalo, gavo paajeti gocaram

Evam jara ca maccu ca, ayum pajenti paninam.

English: As the herdsman drives his cattle to the grassland with a staff (a long stick), similarly aging infirmity and death drive out the life force of living beings.

8. Atha papani kammani, karam balo na bujjhati

Sehi kammehi dummedho, aggidaddho'va tappati.

English: When a fool does evil deeds, he remains ignorant of their evil nature; by his own deeds a fool is tormented, like one burnt by fire.

9.Yo dandena adandesu, appadutthesu dussati

Dasannam annataramthanam, khippam eva nigacchati.

English: He who harms the defenseless and innocent with punishment will soon come to one of the ten miserable states of life.

10. Vedanam pharusam janim, sarirassa ca bhedanam

Garukam va'pi abadham, cittakkhepanca papune.

English: He will be subject to acute pain, loss, bodily injury, grievous disease, loss of mind.

(Abridged)

The teachings of Danda Varga

By reading Danda vagga, one gets important lessons. According to the Danda Varga, life is dear to all. Everybody fears punishment and death. So one should restrain from killing and hurting others by comparing others with oneself. The person who punishes and envies others for the pursuit of own happiness cannot be happy in the life hereafter. Hate speech begets hate speech and it is painful. So silence is the highest blessing. Thus it pacifies the anger in human being. Silence is the highest blessing. A fool cannot realize the outcome of sinful actions while doing them. But he undergoes burning sufferings due to sinful actions. He who punishes the innocent and the guiltless, falls victim to torture in hell after death. A wise man always restrains himself. Being calm and self-restraint he shows non-violence to all living beings.

By giving punishment it is not possible to check the tendency of crime. It is possible to reduce the criminal activities if we can motivate the criminals towards the right path. We should not punish others by being vindictive. We should consider the consequences of punishment at the time of giving punishment. In the precepts of Danda Varga, it is advised rather to motivate the criminals to the right path by showing amity by abandoning vengeance. Hence all should show amity abandoning punishment and enmity.

Participatory task: 67

Write down your opinion regarding concept mapping on the Sutras and Moral Verses and your experience of sharing those activities in the table given below, and share it with your teacher.

Concept mapping and experience sharing

Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	

Areas of further improvements (suggestions)	

Reflection: Have we completed all the tasks of the list given below? If yes, put a star mark (*) in the 'Yes' column and if no, put a cross sign (×) in the 'No' column.

Number of participatory tasks	Task completed	
	Yes	No
62		
63		
64		
65		
66		
67		

No punishment no fear,
Love will draw us nearer.

Chapter Nine
Pilgrimage Sites and Historical Places

At the end of the chapter we will be able to

- identify pilgrimage sites and historical places;
- introduce pilgrimage sites and historical places;
- know the impact of visiting Buddhist heritages;
- know about Saranath, a Buddhist pilgrimage site;
- know about Mainamati Shalvana Vihara, Buddhist historical place.

Basically, a pilgrimage site means a place related to the life and ideology of the founder and preacher of a particular religion. The place related to the life of Gautama Buddha and his famous disciples or related to the preaching of Buddhism is known as Buddhist Pilgrimage sites. For example, Lumbini is Buddha's place of birth; Buddhagaya is the place of his attaining Supreme Enlightenment; Saranath is where the first religious preaching took place; At Kusinara, Buddha had his Mahaparinirbana (attainment of Nibbana). These are all Buddhist pilgrimage sites. Besides, there are many other pilgrimage sites which are associated with memory of Gautama Buddha. Among them Rajgir, Shravasti, Saptaparni cave, etc. are notable.

The places related to the glorious history, heritage, culture and civilisation of a country are known as historical places. For example, Suhrawardy Udyan, Fort of Lalbag, Bangabandhu Museum, Rayer Bazaar Bodhdhobhumi, Shahid Minar in Dhaka etc are mentionable. Similarly, the places related to the development, history, heritage, and culture of Buddhism are Buddhist historical places. For example, Maynamati Salvana Vihara, Paharpur Somapur Vihara Vasu Vihara, Nalanda University, Ajanta and Ellora cave, etc. are remarkable. In this chapter, we will know about one of four great pilgrimage sights Saranath Mainamati along with the merits of visiting historical and pilgrimage places as well as, the importance of preserving them.

Participatory task: 68

What do you mean by religious pilgrimage sites and historical places?

Effects of visiting pilgrimage sites and historical places

The merits of visiting pilgrimage and historical sites are manifold. Visiting those places, we come to know about glorious history of a country along with religion and heritage. Visiting to these sites gives us blessings; develops our religious consciousness, broadness of mind and patriotism. At the same time, it inspires the spirit of preserving national wealth and heritage. We should visit those places with our parents, brothers and sisters, relatives and teachers.

Sightseeing places are the national resources. They uphold the history and heritage of a country. They also brighten the image of the country. They even help earn revenue as a tourist industry. So the importance of sightseeing places is huge. Many things can destroy sightseeing places. These are lack of preservation facility, lack of maintenance, river erosion, natural disasters, defecation of birds and beasts, nuisance of insects, infection in plants, air pollution, plundering, warfare, excessive curiosity of people, etc. So we should take care and protect these visiting sites.

Participatory task: 69

Have you ever visited any pilgrimage site or any historical site? If so, write about your experience of visiting that site. If not, write about a pilgrimage site that you know.

[use extra paper if needed]

Participatory task: 70

Make a list of pilgrimage sites and historical places of your area.

[use extra paper if needed]

Stupa in Saranath

Saranath, a Buddhist pilgrimage site

Saranath is one of four great Buddhist pilgrimage sites. Saranath is situated on the bank of river Baruna, near the town of Baranasi in Uttar Pradesh, India. In ancient time, it was known as Ispitana Mrigadava. After the Supreme Enlightenment, Gautama Buddha delivered here his sermons for the first time to his five disciples. The five disciples were Kaudinya, Vappa, Bhaddiya, Mahanama and Aswajit. It was on the holy full moon day of Ashara when the first preaching of Buddhism took place. It is known as 'Dhamma Chakka Pavattana Sutta' in the history of Buddhism. As a first place of preaching Buddhism took place here, Saranath got the status of being a great pilgrimage site.

Apart from the first preaching place of Buddhism, Saranath has other importance too. Here in Saranath, Buddha gave initiation of pabbajja to Yash, son of Shrestha of Baranasi along with his fifty four friends. The first Bhikkhu Sangha (the monastic community of the Bhikkhus) came into existence with the initiation of Pabbajja of sixty Bhikkhus. For the greater welfare of all living beings, Buddha advised these Bhikkhus to preach his teachings everywhere. Thus started the spread of Buddhism initially. At Saranath, Buddha delivered a lot of important Sutras.

Emperor Ashoka built a lot of pillars and Stupa (kind of tomb) here to mark the first place of delivering sermons as historic. At the top of the pillar, there is a statue of a four-faced lion. A Dhamma Chakra (wheel) is placed over the lion. Dhamaa Chakra is the symbol of Buddha's preaching of Buddhism. The statue of the lion represents the ancient emblem of Buddhist art and culture. The Dhamma Chakra(wheel) has also been placed at the centre of India's national flag as an emblem of unity, amity, peace and prosperity.

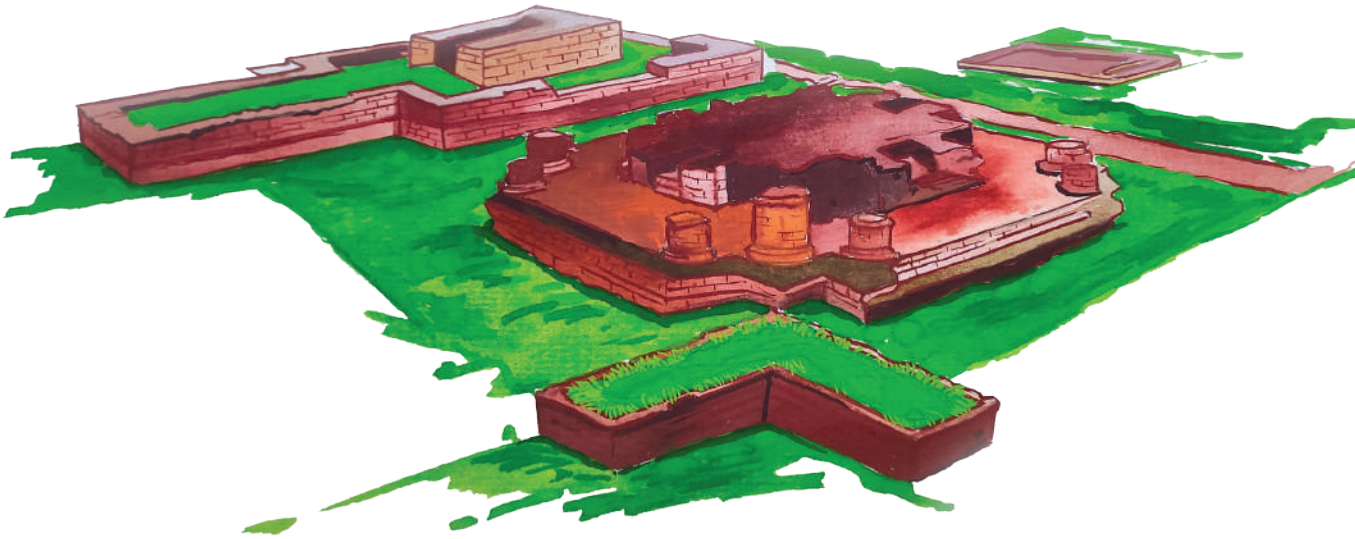
Mainamati Salavana Vihara, a Buddhist heritage site

Mainamati is a historical place situated at Commila district in Bangladesh. Previously, Mainamati was known as Rohit Giri. Mainamati Salavana Vihara which is surrounded by 'Rohit Giri' or the red hills of Lalmai region bears the testimony of Buddhist civilisation. At present the relics we find in Mainamati region is actually the ruins of Salavana Vihara. Salavana Vihara was not only a religious spot but also a famous educational institution. Apart from Bhikkhus and Sramaners, different scholars from home and abroad would come here to receive education.

During the Second World War in 1943-44, Salavana Vihara was first discovered. The then government made arrangements of preserving 20 Buddhist archaeological memorials. Salavana Vihara, Koutila Mura, Charpatra Mura, Ananda Vihara, palace and temple of queen Mainamati are notable of them.

King Bhavadeva built the Salavana Viraha. He was the son of king Anandadeva of Devadynasty. The Salavana Vihara is square in size. There are 115 rooms for the Bhikkhus here. There are three niches in the inner wall of each room. In the niches, statues of god and goddess, oil lamp and teaching and learning materials were kept. The walls were decorated with the blocks of terracotta.

After excavation, a lot of archeological pieces were found here. Among them were eight copper inscriptions, gold coins and ornaments, silver coins, bronze statues of Buddha, Bodhisattva, statues of different gods and goddesses, a lot of terracotta, decorated bricks, stonesculpture, copper pot and daily used utensils, etc.



Relics of Salavana Vihara

Participatory task: 71

Pay a visit to a pilgrimage site and a historical place around your area and attach images of those places below. Or, draw the pictures of pilgrimage sites and historical places around your area that you visited.

Participatory task: 72

Write below what initiatives you can take to preserve the pilgrimage sites and historical places:

[use extra paper if needed]

Participatory task: 73

With a view to preserving the pilgrimage sites and historical places around your area, chalk out a group programme. (For example: a group tour, arranging a seminar, making and distribution of leaflet to create awareness, cleaning mission to a Vihara near you.)

You may fix a day to arrange a seminar and on that day you can show the images of your visit to a historical place and exchange stories of the visit

Or

You may distribute the awareness building leaflets having the images and travel story of your visit to a pilgrimage site.

Participatory task 74

Show the images of your visit to a pilgrimage site and historical place and share your visiting experience with your classmates.

Participatory task 75

Pilgrimage sites and historical sites preserving programme.

Participatory task: 76

Write down your opinion regarding the activities of visiting a historical place, programming on preserving the pilgrimage sites and experience-sharing in the table below and share it with your teacher.

Programme on visit to a pilgrimage site and a historical place and preservation of these sites

Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	
Areas of further improvements (suggestions)	

Reflection: Have we completed the all the tasks of the list given below? If yes, put a star mark (*) in the 'Yes' column and if no, put a cross sign (×) in the 'No' column.

Number of participatory tasks	Task completed	
	Yes	No
69		
70		
71		
72		
73		
74		
75		
76		

The pilgrimage sites and the historical places are national wealth.
We are committed to protect this wealth.

Chapter Ten

Harmony: We all are for All

At the end of this chapter we will learn:

- What harmony is;
- Amity and harmony in Buddhism;
- Buddha's advice regarding coexistence with amity and harmony;
- Benefits of coexistence with amity and harmony.

Man lives in society and depends on each other. People of different ethnic groups have been living together in Bangladesh since ancient times. Despite having different religion, culture, behaviour and profession, they have no problem in dwelling together in unity. To live in society, mutual help is needed. When necessary, they help each other, participate in one another's customs, exchange greetings and help each other in danger. In these cases, the differences do not pose hindrances. Thus they are taking the society forward. The Buddhists of this country have been living together with the followers of other religions in their well and woe.

It is a unique quality of human civilization to live in harmony together with all the people of society irrespective of cast, religion, creed, age, profession, and class.

Participatory Task: 77

Let's go on a fieldtrip to a blood bank/blood donation programme/community clinic/Sadar Hospital. If fieldtrip is not possible, let's go to a nearby shop/market/pharmacy where there is scope for watching or gaining experience of taking service by people of different profession, age, class, and religion.

Participatory task 78

Reflect, say and write from what you have seen, realized or felt from community service/field trip/ documentary/ case study.

[use extra paper if needed]

Amity and harmony in Buddhism

Buddha advised his followers to behave properly, morally and humanly and coexist with amity and harmony with the people of other religion, caste and profession. During Buddha's time, the status of people was determined by his family lineage and by which family he was born in. So people born in inferior clan or poor family were deprived of the religious, state and social rights. Buddha vehemently protested against this social custom and stated: 'not birth rather deeds determine the identity and dignity of a man.' In reference to this, Buddha says in Brahmin Varga (Vagga) of Dhammapada book in the Tripitaka-

Na Jatahi na Gottena na Jocca Hoti Brahmano

Yamhi saccanca dhammo ca so suci ca Bharmano

That means, nobody becomes Brahman by matted hair, by his clan and birth. Rather he is an actual Brahmin who possesses righteousness and purity.

Buddha did not dictate us to love and to wish the welfare of any particular religious group. He told us to love not only the human beings but also the birds and animals. He also advised us to wish the welfare of all living beings. He also advised to refrain ourselves from various harmful acts such as saying ill of others, hurting anyone, killing, telling lies, cheating, and procuring others' wealth unlawfully. It is because these sort of evil actions harm human beings and disturb the amity and harmony among them.

Buddha's advice regarding coexistence with amity and harmony

According to Buddha, all humans are equal in this world. There is no discrimination among human beings. There are differences in physical form, colours and shapes among birds and animals but there are no such differences in human beings. So the identity of humans cannot be determined by their birth or blood. Only deeds determine the identity of a human being. Because of deeds a person can be honest, dishonest, farmer, artist, merchant, thief, bandit etc. Regarding this, Buddha says in the Vasettha sutta, Sutta Nipat book of the Tripitaka:

Kasmoko kammuna hoti,sippiko hoti kammuna

Banijo kammuna hoti, pessiko hoti kammuna.

That means, a human becomes farmer, artist, merchant, and servant by his/her deeds.

Good deeds ennoble human beings. Bad deeds belittle human beings. Buddha advised us to love all irrespective of caste religion and creed. Regarding this, Buddha says in Karania Maitri sutta, Khuddka pata of the Tripitaka :

Mata yatha niyam puttam ayusha ekaputtamnurakkhe

Evam'pi sabbabhutesu manasam bhavaye aparimanam

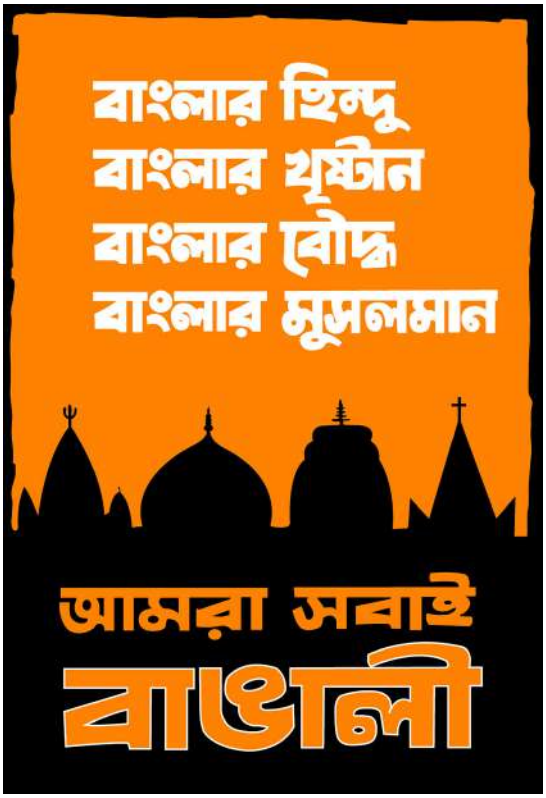
That means, show profound love to all animals like a mother who saves the life of her only son in exchange of her own life.

So we should love and wish the welfare of all human beings and animals regardless of caste, race and religion.

Buddha treated all professions equally and advised to receive different lessons and learn various arts. According to him, profession does not make a man inferior or superior or noble or ignoble. During Buddha's time, there were fishermen, barbers, potters, washermen in the Sangha of Bhikkhu and Bhikkhunis. Many of them acquired higher position in the Sangha by dint of their merits and were praised by Buddha. So we should not hate any profession.

Benefits of coexistence with amity and harmony

People of various profession, caste, religion and class live around us. They observe different festivals, rituals, religious rules and regulations. Everybody loves their individual festival, rituals and religious rules and regulations. So everybody should show respect to others' festivals, rituals and religious rules and regulations. If we love all and behave morally and humanly, we do not hurt anyone, keep good relations, help each other, do good to others, do not seize wealth of others forcibly or by any other means by following Buddha's advice, it will create amity among us. We will be able to live in peace. If we are able to enjoy the same water, air and weather despite being the followers of different religion, we can also coexist if we try.



A Poster of Debdas Chakraborty during liberation war

Participatory task: 79

Make an informative report on the participation and contribution of people belonging to all religions in the liberation war by collecting and analysing information of freedom fighters of your locality.

Participatory task: 80

Give your opinion in the following table about the participatory tasks on Community service/ Field trip/ Documentary/ Case study in the chapter entitled Harmony.

Community service/ Field trip/ Documentary/ Case study programme

Good sides of these programmes (good sides)	
Problems you faced during the programme (obstacles)	
Steps to solve the problems	
Areas of further improvements (suggestions)	

Reflection: Have we completed all the tasks of the list given below? If yes, put a star mark (*) in the 'Yes' column, and if no, put a cross sign (×) in the 'No' column:

Number of participatory tasks	Task completed	
	Yes	No
77		
78		
79		
80		

One for all and all for one;
We all are for others.

Glossary

Buddhahood - to have supreme knowledge about the emancipation from sorrows of the world of living beings

Bhikkhu - Buddhist monk

Bhikkhuni - Buddhist nun

Parajika - to be defeated

Pacittia - Penitent or Repentant

Spiritual - about spirit

Pratityasamutpada Theory - cause and effect theory

Parami - fulfilment of good deeds

Bhavana - meditation; to engage in deep thought

Indian Subcontinent - India and surrounding countries

Supplement - Extra part of newspaper

Ageing - reaching old age; infirmity

Boddhigyan - the highest knowledge

Astrologer - the person who uses astrology to tell about human's nature or character or predicts fate

Hermit - a person who leaves home in renunciation

Initiation - act of formally becoming a disciple of someone to acquire theological knowledge

Concentration (Dhyan Samadhi) - being engaged in deep meditation

Laities - non-monastic people

Sramana - person in the previous stage of monkhood

Hellish - sufferings in hell

Nirvana - to become free from all kinds of craving

Soaing (Burmese word) - alms; food for monks and sramanas

Fung (Burmese word) - to invite monks in order to give them alms

Five Aggregates of Clinging - five skandhas or khandhas; five kinds of impediments, such as, form (rupa), sensations (vedana), perceptions (samjna), mental activity (sankhara) and consciousness (vijnana)

Craving - longing; lust; strong desire

Ending of taking birth - stopping of taking birth again and again according to Buddhist religion

Pain during pregnancy - labour pain

Ordination (Prabrajja or Pabbajja) - to leave home in order to live the life of a Buddhist renunciate among a community of bhikkhus

Tirthik - followers

Aristrocatic - dignified; blue-blooded

Impermanent - not permanent; temporary

Arhat - bhikkhu who is to attain nirvana

Psychic power - miraculous power

Pregnant - person who will give birth to a child

Pratirupadesa - country or locality suitable for practising religion

Desana (Sermons) - religious teachings

Stupa - Buddhist place for worship in the form of a mound

Niche - small enclaves in the wall of a house used as shelves

Protteka Buddha - those who attain Buddhahood by self-wisdom but do not preach religion

মহাখালী
ফ্লাইওভার

খিলগাঁও
ফ্লাইওভার

ফ্লাইওভার :
উন্নয়নের পথে,
পথ চলি একসাথে

মিরপুর-বনানী-এয়ারপোর্ট
ফ্লাইওভার

স্বাধীনতার পঞ্চাশ বছরে আমাদের দেশের যোগাযোগ ব্যবস্থায় এসেছে বিপুল পরিবর্তন। ক্রমবর্ধমান জনসংখ্যার কথা মাথায় রেখে শেখ হাসিনা সরকার সড়ক ও অবকাঠামো উন্নয়নে বিভিন্ন যুগান্তকারী পদক্ষেপ নিয়েছে, যার সুফল আমরা ইতোমধ্যেই পাচ্ছি। মিরপুর ফ্লাইওভার, হাতিরঝিল প্রকল্প, হানিফ ফ্লাইওভার, কুড়িল ফ্লাইওভার, বনানী ফ্লাইওভার, ইউলুপ, মগবাজার-মৌচাক ফ্লাইওভার, বিআরটি প্রকল্প, এলিভেটেড রিং রোড প্রকল্প প্রভৃতি উন্নয়ন কর্মকাণ্ড নগরীকে যানজটমুক্ত করার পাশাপাশি সৌন্দর্যও বৃদ্ধি করছে।

Academic Year 2023
Class VI
Buddhist Religion Studies

বঙ্গবন্ধুর স্বপ্ন– দারিদ্র্য ও নিরক্ষরতামুক্ত সোনার বাংলাদেশ গড়তে নিজেদের যোগ্য নাগরিক হিসেবে গড়ে তোল

– মাননীয় প্রধানমন্ত্রী শেখ হাসিনা

তথ্য, সেবা ও সামাজিক সমস্যা প্রতিকারের জন্য '৩৩৩' কলসেন্টারে ফোন করুন

নারী ও শিশু নির্যাতনের ঘটনা ঘটলে প্রতিকার ও প্রতিরোধের জন্য ন্যাশনাল হেল্পলাইন সেন্টারে ১০৯ নম্বর-এ (টোল ফ্রি, ২৪ ঘণ্টা সার্ভিস) ফোন করুন

শিক্ষা নিয়ে গড়ব দেশ শেখ হাসিনার বাংলাদেশ

Ministry of Education

For free distribution by the Government of the People's Republic of Bangladesh